59

A

VVedding-Ring

Fit for the

FINGER:

OR, THE

SALVE of DIVINITY,

ON THE

SORE of HUMANITY.

Laid open in a Sermon at a Wedding in *Edmonton*, By *William Secker* Preacher of the Gospel.

To which is adjoyned, *The none-such Professor, in his Meridian Splendor.* Or, *The singular actions of Sanctified Christians*; being the substance of seven Sermons, on *Mat.* 5. 47. By the same Author.

London, Printed for *Thomas Parkhurst* at the three Crowns over-against the great Conduit, at the lower end of *Cheapside*. 1664.

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John H. Cuff
Wellington
Somerset 1827.

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The author of these Sermons was Un
cle to the present Arch bishop. 1758;
but very much older than his Grace's Fath
Abp Secker died 3 August, 1768; aged 75

59

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old Psalter. 1744.

One of the Library of the revd Mr Alexander, Schoolmaster at Glasgow.

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1-2

Chriſtian Reader,

IT *is not good weighing ones worth in ſuch unequal ballances; where the feather of opinion turns the Scales. One ſpoke can never ſtand ſtill, whilſt the whole wheel turns round. The gifts and graces of Chriſtians lay in common, till envy made the firſt incloſure. Here thou mayeſt ſhew thy wiſdom in ſpinning a fine thread out of courſe wool. Do not hurt him by thy malice, who would help thee in thy Marriage. Who would plant a piece of Ordnance to beat down an aſpen leaf, which having always the palſie, will fall alone? This piece neither deſires ſupplanters, nor deſerves ſupporters. It comes forth as a*

preſſed Souldier, not as a Volunteer; what it was in Preaching, it is in publiſhing; There is not one cubit added to its ſtature; to ſecure it from the Avenger of blood, it flies to thy City of refuge. Let him, who ſowes his pains, reap thy prayers.

Thine in the

Lord Ieſus,

will. Secker.

Gen.

GEN. 2. 18.

And the Lord God ſaid, It is not good that the Man ſhould be alone, I will make him a help meet for him.

HUmane miſery is to Divine mercy, as a black foil to a ſparkling Diamond, or as a ſable cloud to the Sun beams; Pſal. 8. 4. *Lord, what is man, that thou art mindful of him!* man is,

In his Creation, Angelical.
In his Corruption, Diabolical.
In his Renovation, Theological.
In his Tranſlation, Majeſtical.

An Angel in *Eden*.
A Devil in the World.
A Saint in the Church.
A King in Heaven.

There were four ſilver Channels in which the chryſtal ſtreams of Gods affection ran to man in his Creation.

1. In his Preparation.
2. In his Aſſimilation.
3. In his Coronation.
4. In his Aſſociation.

1. In his *Preparatim:* Other Creatures received the Charter of their beings by a ſimple *fiat*; but there was a conſultation at his forming, not for the difficulty, but for the dignity of the work. The Painter is moſt ſtudious about that which he meanes to make his maſter-piece. The four Elements were taken out of their Elements to make up the perfection of mans complexion: The Fire was purified, the Air was clarified, the Water was purged, the Earth was refined; when Man was moulded, Heaven and Earth was married; a Body from the one was eſpouſed to a Soul from the other.

2. In his *Aſſimilation:* Other creatures were made like themſelves, but Man was made like God; as the wax hath the impreſſion of the ſeal ſet upon it. It is admirable to behold ſo fair a Picture in ſuch courſe canvas, and ſo bright a character in ſo brown paper.

3. In his *Coronation*: He that made man and all the reſt, made man over all the reſt; *quantillum Dominum poſuit Deus in tantum dominium*, he was a little Lord of a great Lordſhip; this King was crowned in his Cradle.

4. In his *Aſſociation:* Society is the ſolace

of

of humanity: the world would be a desart without a consort.

Most of mens parts are made in pairs; now he that was double in his perfection, must not be single in his condition; *and the Lord God said, &c.*

These words are like the Iron gate that opened to *Peter* of its own accord; dividing themselves into three parts.

1. An Introduction; *and the Lord God said.*
2. An assertion; *'Tis not good that man should be alone.*
3. A determination; *I will make an help meet for him.*

In the first, there's a Majesty proposed.
In the second, there's a malady presented.
In the third, theres a remedy provided.

Once more let me put these grapes into the press.

1. The soveraignness of the expression, *and the Lord God said.*
2. The solitarines of the condition, *'Tis not good, &c.*
3. The sutableness of the provision; *I will make, &c.*

In the first, there's the worth of *veracity.*
In the second, there's the want of *society.*
In the third, there's the work of *divinity.*
Of these in their order.
And first of the first.

First, the Soveraignness of the expression, *And the Lord God said.*

Luke 1. 70. As he spake by the mouth of his Prophets. In other Scriptures he used their mouths, but in this he makes use of his own: they were the Organs, and he the Breath; the early streams, and he the Fountain. How he spake 'tis hard to be spoken; whether eternally, or internally, or externally. *Quomodo non est quod quæramus, sed potius quid dixerit intelligamus*; we are not to enquire to the manner of speaking, but to the matter that's spoken; which leads me like a directing star from the Suburbs to the City, from the Porch to the Palace, from the Founder of the Mine, to the Treasure that is in it; *It is not good, &c.*

they were the

In which you have two things.

1. The subject.
2. The predicate.

The subject, *man alone.*

The predicate, *'tis not good, &c.*

First, the subject *man alone*; take this in two branches.

1. As it is limited to one man.
2. As it is lengthened to all men.

First, as 'tis limited to one man; and so it is taken particularly, man for the first man. When all other creatures had their mates, *Adam* wanted his: Though he was the Emperour of the earth, and the

Ad-

Admiral of the Seas, yet in Paradiſe without a Companion; though he was truly happy, yet he was not fully happy; Though he had enough for his board, yet he had not enough for his bed; Though he had many creatures to ſerve him, yet he wanted a creature to ſolace him; when he was compounded in Creation, he muſt be compleated by conjunction; when he had no ſin to hurt him, then he muſt have a Wife to help him; *It is not good, that man ſhould be alone.*

Secondly, as it's lengthned to all men, and ſo its taken univerſally; *Heb.* 13.4. *Marriage is honourable unto all*, not only γάμιος but τίμιος. Its not only warrantable, but honorable. The whole Trinity hath conſpired together to ſet a Crown of glory upon the head of Matrimony.

1. *God the Father*: Marriage was a Tree, planted within the Walls of Paradiſe, this flower firſt grew in Gods Garden.

2. *The Son*: Marriage is a Chryſtal glaſs, wherein Chriſt and the Saints do ſee each others faces.

3. *The Holy Ghoſt*, by his overſhadowing of the bleſſed Virgin. Well might the World when it ſaw her pregnancy, ſuſpect her Virginity; but her Matrimonial condition was a grave to that ſuſpicion; without this her innocency had not prevented her infamy; ſhe needed a ſhield to defend that cha-

chastity abroad, which was kept inviolable at home.

Too many that have not worth enough to preserve their virginity, have yet will enough to cover their unchastity; turning the medicine of frailty into the mantle of filthiness. Certainly she is mad, that cuts off her leg to get her a crutch, or that venomes her face to wear a Mask.

St. *Paul* makes it one of the Characters of those that should cashier the faith, 1 *Tim.* 4. 3. Not to forbear Marriage, which may be lawful; but to forbid it, which is sinful.

One of the Popes of *Rome*, sprinkles this unholy drop upon it; *carnis pollutionem & immunditiem.*

It's strange that should be a pollution, which was instituted before corruption; or that impurity, which was ordained in the state of innocency: or that they should make that to be a sin, which they make to be a Sacrament.

But a Bastard may be laid at the door of chastity; and a leaden crown set upon a golden head.

Bellarmine that mighty *Atlas* of the Papal power, blows his stinking breath upon it, saying, Better were it for a Priest to defile himself with many Harlots, then to be Married to one Wife. These children of the purple Whore prefer their Monasteries before our Mar-

Marriages; a Concubine before a companion. They uſe too many for their luſts, to chooſe any for their love: Their Tables are ſo largely ſpread, that they can't feed upon one diſh.

As for their exalting of a Virgin-ſtate, it's like him that commended faſting when he had filled his belly.

Who knows not, that Virginity is a pearl of ſparkling luſtre? But cannot the one be ſet up, without the other be thrown down? will no oblation pacifie the former, but the demoliſhing of the latter? Though we find many enemies to the choice of Marriage, yet its rare to find any enemies to the uſe of Marriage. They would pick the lock, that want the key; and pluck the fruit that do not plant the Tree.

The *Hebrews* have a ſaying, *He is not a Man, that hath not a Woman.*

Though they clime too high a bough; yet its to be feared that ſuch fleſh is full of imperfection, that is not tending to propagation; Though man alone may be good, yet it *is not good that man ſhould be alone*; which leads me from the ſubject to the predicate, *It is not good, &c.*

Non bonum, is not in this place as *malum*, but *bonum eſt honeſtum, utile, jucundum.*

Now it is not good that man ſhould be in a ſingle condition, upon a threefold conſideration. 1. In

1. In respect of sin, which would not else be prevented. Marriage is like water, to quench the sparks of lusts fire; 1 *Cor.* 7. 2. *Nevertheless to avoid fornication, let every one have his own Wife, &c.* Man needed no such physick, when he was in perfect health. Temptations may break natures best fence, and lay its Paradise waste; but a single life is a prison of unruly desires, which is daily attempted to be broken open.

Some indeed force themselves to a single life meerly to avoid the charges of a Married state; they had rather fry in the grease of their own sensuality, then extinguish those flames with an allowed remedy; *Its better to marry, then to burn*: to be lawfully coupled, than to be lustfully scorched. It's best feeding these flames with ordinate fewel.

2. Tis not good in respect of mankind, which then would not be propagated. The *Roman* Historian, relating the ravishing of the *Sabine* Women, excused it thus; *Res erat unius ætatis populus virorum*: without them mankind would fall from the earth and perish. Marriages do turn mutability into the image of eternity: it springs up new buds, when the old are withered. It's a greater honour for a man to be the father of one son, then to be the Master of many ser-

rvants. Without a wife, children cannot be ad lawfully; without a good wife children annot be had comfortably. Man and Woman, as the ſtock and the ſcien, being graſted y Marriage, are trees bearing fruit to the orld.

S. *Auguſtine* ſayes, this pair is, *primum par & fundamentum omnium, &c.*

They are the firſt link of humane ſociety, o which all the reſt are joyned. Mankind ad long ago decayed, and been like a Taper allen into the ſocket; if thoſe breaches which are made by mortality were not repaired by Matrimony.

3. Tis not good in regard of the Church, which could not then have been expatiated. Where there is no generation, there can be no regeneration:

Nature makes us Creatures, before grace makes us Chriſtians.

If the loins of men had been leſs fruitful, the death of Chriſt would have been leſs ſucceſsful.

It was a witty queſtion that one put to him that ſaid, Marriages fills the earth, but Virginity fills the Heavens. How can the Heavens be full, if the Earth be empty?

Had *Adam* lived in Innocency without matrimony, there would have been no ſervants of God in the Church Militant, nor no Saints with God in the Church Triumphant

phant. But I will not ſink this Veſſel b the over-burdening of it; nor preſs thi truth to death by laying too great a loa upon its ſhoulders.

There is one knot which I muſt unty be fore I make a farther progreſs; 1 *Cor.* 7. 1 *It is good for a man not to touch a Woman.*

Do all the Scriptures proceed out of th ſame mouth; and do they not all ſpeak th ſame truth? the God of unity will not in dite diſcord, and the God of verity can not aſſert falſhood. If good and evil be contraries, how contrary then are theſe Scriptures? Either *Moſes* miſtakes God, o *Paul* miſtakes *Moſes*, about the point of mar riage.

To which I ſhall give a double anſwer.

1. There is a publique and a priva e good. In reſpect of one man, it may be good not to touch a Woman; but in reſpect of all, *So it is not good that the man ſhould be alone.*

2. *Moſes* ſpeaks of the ſtate of man crea ted, *Paul* of the ſtate of man corrupted: now that which by inſtitution was a mercy, may by corruption become a miſery; as pure water is tainted by running through a miry channel: or as the Sun-beames receive a tincture by ſhining through a coloured glaſs. There's no print of evil in the World, but ſin was the ſtamp that made it.

They

They that ſeek nothing but weal in its commiſſion, will find nothing but wo in the concluſion. Which leads me from the ſolitarineſs of the condition, *man alone*, to the ſutableneſs of the proviſion; *I will make an help meet for him.*

In which you have two parts.

1. The Agent, *I will make.*
2. The object, *a help.*

Firſt, The Agent, *I will make.*

We cannot build a houſe without tools, but the Trinity is at liberty;

Dic verbum tantum.

To Gods omniſcience there's nothing inviſible, and to Gods omnipotence there's nothing impoſſible.

We work by hands without, but he works without hands. He, that made man meet for help, makes a meet help for man.

Marriages are conſented above, but conſummated below; *Prov.* 18.22. Though man wants ſupply, yet man cannot ſupply his wants; *James* 1.17. *Every good and perfect gift comes from above, &c.* A Wife though ſhe be not a perfect gift, yet ſhe is a good gift. Theſe beams are darted from the Sun of righteouſneſs.

Haſt thou a ſoft heart? it's of Gods breaking: Haſt thou a ſweet wife? ſhe's of Gods making.

Let

Let me draw up this expreſſion with a double application.

1. When thou layeſt out for ſuch a good on earth, look up to the God of Heaven. Let him make thy choice for thee, who hath made his choice of thee. Look above you before you look about you. Nothing makes up the happineſs of a married condition, like the holineſs of a mortified diſpoſition. Account not thoſe the moſt worthy, that are the moſt wealthy. Art thou matched to the Lord? match in the Lord. How happy are ſuch marriages, where Chriſt is at the Wedding! Let none but thoſe, who have found favour in Gods eyes, find favour in yours.

2. Give God the tribute of your gratulation for your good companions. Take heed of paying your rent to a wrong Land-Lord: When you taſte of the ſtream, reflect on the ſpring that feeds it. Now thou haſt four eyes for thy ſpeculation, four hands for thy operation, four feet for thy ambulation, and four ſhoulders for thy ſuſtentation. What the ſin againſt the Holy Ghoſt is, in point of Divinity; that is unthankfulneſs, in point of Morality; an offence unpardonable. Pity it is but that Moon ſhould be ever in an Eclipſe that will not acknowledge her beams to be borrowed from the Sun. He that praiſes not the giver, prizes not the gift; and ſo I paſs from the Agent to the Object, *the help.*

The

She must be so much, and no less, and so much and no more. Our ribs were not ordained to be our Rulers. They are not made of the head, to claim superiority; but out of the side, to be content with equality. They desert the Author of nature, that invert the order of nature. The woman was made for the man's comfort, but the man was not made for the woman's command. Those shoulders aspire too high, that content not themselves with a room below their head. Its between a man and his wife in the house, as it is between the Sun and the Moon in the heavens; when the greater light goes down, the lesser light gets up; when the one ends in setting, the other begins in shining. The Wife may be a Soveraign in her Husbands absence; but she must be subject, in her husbands presence. As *Pharoah* said to *Joseph*, so should the Husband say to his Wife; *Gen.*41.40. Thou shalt be over my house, and according to thy word shall all my people be ruled; onely in the throne will I be greater then thou. The body of that household can never make any good motion, whose bones are out of place. The woman must be a help to the man in these four things.

1. To his *Piety*. 2. To his *Society*.
3. To his *Progeny*. 4. To his *Prosperity*.

To his *Piety*, by the ferventness of her excitation. To his *Society* by the fragrantness

of her converſation. To his *Progeny*, by the fruitfulneſs of her education. To his *Proſperity*, by the faithfulneſs of her preſervation.

1. To his *Piety*, by the ferventneſs of her excitation, 1 *Pet.* 3. 7.

Husband and Wife ſhould be as the two Milch-kine, which were coupled together to carry the Ark of God; or as the two Cherubims, that looked one upon another, and both upon the Mercy-Seat: or as the two Tables of ſtone, on each of which were engraven the Laws of God. In ſome families married perſons are like *Jeremiah's* two baſkets of figs, one very good, the other very evil; or like fire and water, whilſt the one is flaming in devotion, the other is freezing in corruption. There is a twofold hindrance of holineſs; firſt of the right ſide; ſecondly, on the left; on the right ſide, when the Wife would run in Gods way, the Husband will not let her go: when the fore-horſe in a Team will not draw, he wrongs all the reſt; when the General of an Army forbids a March, all the Souldiers ſtand ſtill. Sometimes on the left; How did *Solomon's* Idolatrous Wife, draw away his heart from Heaven? A ſinning Wife was Satans firſt Ladder, by which he ſcaled the Walls of Paradiſe, and took away the Fort-Royal of *Adams* heart from him. Thus ſhe, that ſhould have been the help of his fleſh, was

the

the hurt of his faith: His nature's under-propper, becomes his graces underminer; and she, that ſhould be a Crown on the head, is a croſs on the ſhoulders. The wife is often to the husband as the Ivy is to the Oak, which draws away his ſap from him.

2. A help to his *Society*, by the fragrantneſs of her converſation.

Man is an affectionate creature; now the Woman's behaviour ſhould be ſuch towards the man, as to requite his affection by increaſing his delectation. That the new-born-love may not be blaſted, as ſoon as its bloſſomed; that it may not be ruined, before it be rooted; A ſpouſe ſhould carry her ſelf ſo to her Husband, as not to diſturb his love by her contention, nor to deſtroy his love by her alienation. Husband and Wife ſhould be like two candles burning together, which makes the houſe more lightſom; or like two fragrant flowers, bound up in one Noſegay, that augment its ſweetneſs; or like two well tuned Inſtruments, which ſounding together, makes the more melodious muſick. Husband and Wife, what are they but as two ſprings meeting, and ſo joyning their ſtreams, that they make but one current? It's an unpleaſing ſpectacle to view any contention in this Conjunction.

3. To his *Progeny* by the fruitfulneſs of her education, that ſo her Children in the

Flesh, may be Gods Children in the Spirit, 1 *Sam.* 1. 11. *Hanna* she vows, if the Lord will give her a Son by bearing him, she will return that Son to the Lord by serving him. A Spouse should be more careful of her childrens breeding, then she should be fearful of her children bearing. Take heed lest these flowers grow in the Devils Garden. Though you bring them out in corruption, yet do not bring them up to damnation. Those are not Mothers but Monsters, that whilst they should be teaching their children the way to Heaven with their lips, are leading them the way to hell with their lives.

Good education is the best livery you can give them living; and its the best Legacy you can leave them dying. You let out your care to make them great; O lift up your prayers to make them good; That before you dye from them, you may see Christ live in them.

Whilst these twigs are green and tender, they should be bowed towards God. Children and Servants are in a family, as Passengers are in a Boat; Husband and Wife they are as a pair of Oars, to row them to their desired Haven. Let these small peices of Timber be hewed, and squared for the Celestial building. By putting a Scepter of grace into their hands; you will set a Crown of glory upon their heads.

4. A help to his Prosperity, by her faithful preservation, being not a wandrer abroad, but a worker at home.

One of the Antients speaks excellently; She must not be a Field-Wife, like *Dinah*; nor a Street-Wife, like *Thamar*; nor a Window-Wife, like *Jezabel*.

Phideas, when he drew a woman, painted her sitting under a Snail-shell; that she might imitate that little Creature, that goes no farther then it can carry its house upon its head.

How many women are there, that are not labouring Bees, but Idle Drones; that take up a room in the Hive, but bring no honey to it; that are Moths to their Husbands estates; spending, when they should be sparing? As the mans part is to provide industriously, so the Womans is to preserve discreetly; the one must not be carelesly wanting, the other must not be causlesly wasting: the man must be seeking with diligence, the woman must be saving with providence. The Cock and Hen both scrape together in the Dust-heap, to pick up something for their little Chickens.

To wind up this on a short bottom.

1. If the woman be a help to the man, then let not the man cast dirt on the woman.

Secundus being asked his opinion of a woman, ſpeaks thus; *Viri naufragium, domus tempeſtas, quietis impedimentum, &c.* But ſurely he was a Monſter, and not a man; fitter for a Tomb to bury him, then a womb to bear him.

Some have ſtiled them to be,

Like Clouds in the Skey.
Like Motes in the Sun.
Like Snuffs in the Candle.
Like Weeds in the Garden.

It is not good to play the Butcher with that naked Sex, that hath no arms but for imbraces. A Preacher ſhould not be ſilent for thoſe, who are ſilenced from Preaching; becauſe they are the weaker veſſels, ſhall they be broken all to pieces? Thou that ſayeſt women are evil, it may be thy expreſſion flows from thy experience; but I ſhall never take that Mariner for my Pilot, that hath no better knowledge then the ſplitting of his own Ship. Wilt thou condemn the frame of all, for the fauls of one? as if it were true Logick, becauſe ſome are evil, therefore none are good. He hath ill eyes, that diſdains all objects. To blaſt thy helper, is to blame thy Maker. In a word, we took our riſe from their bowels; and may take our reſt in their boſoms.

2. Is the woman to be a help to the man? Then let the man be a help to the woman.

What

What makes these Debters be such ill Pay-Masters? but because they look at what is owing to them, but not at what is owing by them? If thou wouldst have thy wifes reverence, let her have thy respect. To force a fear from this Relation, is that which neither befits the Husbands authority to injoyn, nor the wifes duty to perform. A Wife must not be sharply driven, but sweetly drawn. Compassion may bend her, but compulsion will break her. Husband and Wife should act towards each other with consent, not by constraint.

There are four things, wherein the Husband is a meet help to the Wife.

First, In his protecting of her from injuries. It's well observed by one; that the rib of which woman was made, was taken from under the mans arm: as the use of the arm is to keep off blows from the body, so the office of the Husband is to ward off blows from the wife; The Wife is the Husbands treasury, and the Husband should be the wifes Armory. In darkness he should be her Sun for direction; in danger he should be her shield for protection.

Secondly, In his providing for her necessities. The Husband must communicate maintenance to the wife, as the head conveys influence to the members; thou must not be a Drone, and she a drudge. A man in a Married

eſtate, is like a Chamberlain in an Inn; there's knocking for him in every Room. Many perſons in this condition, waſte that eſtate in Luxury, which ſhould ſupply their Wifes' neceſſity. *Nec amor viget mariti, nec fides Chriſtiani*; they have neither the Faith of a Chriſtian, nor the Love of a Husband. Its a ſad ſpectacle to ſee a Virgin ſold with her own money unto ſlavery, when Services are better then Marriages; The one receives Wages, whilſt the other buyes their Fetters.

3. In his covering of her Infirmities. Who would trample upon a Jewel, becauſe it's fallen in the dirt? or throw away a heap of Wheat, for a little Chaff? or deſpiſe a Golden Wedge, becauſe it retains ſome droſs? Theſe Roſes have their prickles. Now Husbands ſhould ſpread a mantle of charity over their Wives Infirmities. They be ill Birds, that defile their own Neſts. Its a great deal better you ſhould faſt, then feaſt your ſelves upon their failings. Some Husbands are never well, longer then they are holding their fingers in their Wives' ſores. Such are like Crows, that faſten onely upon carrion. Do not put out the Candle, becauſe of the Snuff. If the Gold be good, allow it *Grains*. Husbands and Wives

ives ſhould provoke one another to love, nd they ſhould love one another, notwithanding of provocation. Take heed of poyoning thoſe Springs, from whence the reams of your pleaſure flows.

4. By his delighting in her Society: A wife takes Sanctuary; not only in her Husands houſe, but in his heart. The Tree of ove ſhould grow up in the family; as the Tree of Life grew up in the Garden. They hat chuſe their love, ſhould love their *choice*. They that Marry where they affect not; will ffect where they marry not. Two joyned ogether without love, are but two tyed ogether to make one another miſerable. And ſo I paſs to the laſt ſtage of the Text; *help meet.*

A help, there's her fulneſs; a *meet help*, there's her fitneſs.

The Angels were too much above him, the Creatures were too much below him; he could not ſtep up to the former, nor could he ſtoop down to the latter: The one was out of his reach, the other was out of his race: but the woman is a parallel line drawn equal with him: meet ſhe muſt be in three things.

1. In the Harmony of her diſpoſition. Husband and Wife ſhould be like the Image in a looking glaſs, that anſwers in all properties to the face that ſtands before it; or like

like an Eccho, that returneth the voice it receiveth. Many marriages are like putting new Wine into old bottles. An old man is not a meet help for a young Woman. He that sets a gray head upon green shoulders, hath one foot in the Grave, and another in the Cradle. Yet how many times do you see the spring of youth, wedded to the winter of old age? A young person, is not a meet help for an old woman; raw flesh is but an ill plaister for rotten bones. He that in his non-age, marries another in her dote-age, his lust hath one wife in possession, but his love another in reversion.

2. In the Herauldry of her condition. Some of our Europian Nations, are so strict in their junctions; that its against their laws, for the Commonalty to couple with the Gentry.

It was well said by one: If the wife be too much above her husband, she either ruines him by her vast expences; or revyles him with her base reproaches: If she be too much below her husband, either her former condition makes her too generous; or her present mutation makes her too imperious.

Marriages are stiled matches; yet amongst those many that are Married, how few are there that are matched? husbands and wives are like locks and keys, that rather break then open, except the wards be answerable.

3. In the holiness of her Religion. If adul-

tery

ry may ſeparate a Marriage contracted, I-
olatry may hinder a marriage not perfect-
. Cattel of divers kinds were not to ingen-
r; 2 *Cor.* 6. 14. *Be not unequally yoked, &c.*
's dangerous taking her for a wife, who
ill not take God for a husband. It is not
eet, that one fleſh ſhould be of two ſpirits.
there never a Tree thou likeſt in the Gar-
en, but that which bears forbidden fruit?
There are but two Channels, in which the re-
aining ſtreams ſhall run.

1. To thoſe men that want wives, how
o chooſe them.

2. To thoſe women that have husbands,
ow to uſe them.

Firſt, To thoſe men that want wives, how
o chooſe them.

Marriage is the tying of ſuch a knot, that
othing but death can unlooſe. Common
eaſon ſuggeſts ſo much, that we ſhould be
ong a doing that which can but once be
done. Where one deſign hath been gravel-
led in the Sands of delay, thouſands have bin
ſplit upon the Rock of Precipitance. Rath
adventures, yields little gain. Opportunities
are not like tides, that when one is paſt, ano-
ther returns; but yet take heed of flying
without your wings; you may breed ſuch
Agues in your bones, that may ſhake you to
your graves.

1. Let me preſerve you from a bad choice.

2. Pre-

2. Preſent you with a good one.

1. To preſerve you from a bad choic
Take that in three things.

1. Chooſe not for Beauty.

2. Chooſe not for Dowry.

3. Chooſe not for Dignity.

He that looks for Beauty, buys a Picture.

He that loves for Dowry, makes a pur
chaſe.

He that leaps for Dignity, matches with
multitude at once.

The firſt of theſe is too blind to be di
rected.

The ſecond, too baſe to be accepted.

The third, too bold to be reſpected.

1. Chooſe not by your eyes.

2. Chooſe not by your hands.

3. Chooſe not by your ears.

Firſt, Chooſe not by your eyes; looking at the beauty of the perſon. Not but that this is lovely in a woman, but that this is not all for which a woman ſhould be beloved. He that had the choice of many faces, ſtamps this Character upon them all; *favour is deceitful, and beauty is vain.* The Sun is more bright in a clear Sky, than when the Horizon is clouded. But if a woman's fleſh hath more of beauty, than her ſpirit hath of Chriſtianity; its like poyſon in ſweet-meats, moſt dangerous; *Gen.* 6. 2. *The Sons of God ſaw the Daughters*

ers of men that they were fair, &c. One would have thought, that they ſhould rather have looked for grace in the heart, then for the beauty in the face. Take heed of ſinning at the faireſt ſignes. The Swan hath black fleſh under her white feathers.

Secondly, Chooſe not by your hands; for the bounty of the portion.

When *Cato*'s Daughter was asked, why ſhe did not Marry; ſhe thus replyed; She could not find the man that loved her perſon above her portion. Men love curious pictures; but they would have them ſet in Golden frames. Some are ſo degenerate, as to think any to be good enough, who have but goods enough. Take heed; for ſometimes the Bag and Baggage go together. The perſon ſhould be a figure, and the portion a Cypher; which added to her, advances the ſum, but alone ſignifies nothing. When *Themiſtocles* was to marry his daughter, two Suitors courted her together, the one rich and a fool, the other wiſe, but poor; and being demanded which of the two he had rather his daughter ſhould have, he anſwered, *malem virum ſine pecunia*, &c. I had rather ſhe ſhould have a man without money, then money without a man.

Thirdly, Chooſe not by your ears, for the dignity of her parentage. A good old ſtock may

may nourish a fruitless branch. There are many Children, who are not the blessings but the blemishes of their parents. They are Nobly descended, but ignobly minded. Such was *Aurelius Antonius*, of whom it was said, that he injured his Country in nothing, but in being the Father of such a Child. There are many low in their descents that are high in their deserts. Such was the Cobler's Son, who grew to be a famous Captain; when a great person upbraided the meanness of his original, my nobility (saith he) begins with me, but thy nobility ends with thee. Piety is a greater honour then Parentage. She is the best Gentlewoman that is heir of her own deserts; and not the degenerated off-spring of anothers vertue.

2. To present you with a good choice in three things.

1. Choose such a one, as will be subject to your dominion. Take heed of yoking yourselves with untamed Heifers.

2. Choose such a one, as may sympathize with you in your affliction. Marriage is just like a Sea-voyage; he that enters into this Ship, must look to meet with storms and tempests; 1 *Cor.* 7. 28. *They that marry shall have trouble in the flesh.* Flesh and trouble are married together, whether we marry or no; now a bitter cup is too much to be

e drunk by one mouth. A heavy burthen is asily carried by the assistance of other houlders. Husband and wife should neither e proud flesh, nor dead flesh. You are fel-ow-members, therefore should have a fel-ow-feeling. While one stands safe on the hore, the other should pity him that is toft n the Sea. Sympathy in suffering, is like a dry house in a wet day.

3. Choose such a one, as may be serviceable o your salvation. A man may think he hath Saint, when he hath a Devil; but take eed of a Harlot that is false to thy bed, and f a Hypocrite, that is false to thy God.

Secondly, To those women that have Husbands, how to use them. In two hings.

1. Carry your selves towards them with obedience. Let their power command you, hat their praise may commend you. Though you may have your husbands earts, yet you must not have their heads; s you will his love, so you should love is will. Till the husband leaves com-manding, the wife must never leave obey-ng. As his injunctions must be lawful, o her subjection must be loyal.

2. With faithfulness. In Creation, God made not one woman for many men, nor many women for one man: Every wife hould be to her husband, as *Evah* was to *Adam*,

Adam, a whole World of women; and ev-
ry husband ſhould be to his wife, as *Ad*
was to *Evah*, a whole World of men. Wh
a River is divided into many channels, t
main current ſtarve.

To conclude: good ſervants are a gre
bleſſing; good Children a greater bleſſing
but a good wife is the greateſt bleſſin
and ſuch a help let him ſeek for her th
wants one, let him ſigh for her that ha
loſt one, let him take pleaſure in her th
enjoyes one. *And the Lord God ſaid, It
not good, &c.*

FINIS.

THE Nonsuch PROFESSOR IN His Meridian Splendor, OR THE Singular Actions OF Sanctified Christians.

Laid open in Seaven Sermons at *Allhallows* Church in the Wall, *London*.

By WILLIAM SECKER Preacher of the Gospel.

For I say unto you, Except your righteousnesse shall exceed the righteousnesse of the Scribes *and* Pharisees, *you shall in no case enter into the Kingdome of Heaven,* Math. 5. 20.

Non magna loquimur sed vivimus, *Arnob.*

London, Printed by *M. S.* for *Thomas Parkhurst*, to be sold at his shop at the three Crowns, over against the great Conduit in Cheapside. 1660.

TO THE

HONOURABLE,

And truly Noble Patriots Sr *Edward Barkham*, Knight and Baronet; and his Religious consort Dame *Francis Barkham* of *Tottenham* in the County of *Middlesex*.

Honoured Worthies;

THis *Piece reflects on no Interest, but what is Eternall: You have tide me in so many silken cords of your constant favours, that I must live and dye bound in those pleasant fetters; the only returne I am able to make you, is in Ink and Paper to acknowledge my self your Debtor: Your Noble minds are like that of* Artax-

erxes *King of* Perſia, *who thought it as well becoming him to accept of ſmall things from others, as to give great things himſelf.*

Let rotten poſts be guilded, and decayed beauties painted; vertue like a precious Diamond needs no varniſh: Your own graces will ſpring you Rivers of praiſes, without the tide of others tongues flowing in to brim the banks.

Reall honour is not built on the glittering foundation of refined clay; the flouriſhing Lawrell of durable excellency, doth not alwayes grow in the ſmooth field of a brave Geneallogy.

That blood which runs in vertues veins, is of a more orient colour then that which ſwims in other channels: The faireſt flowers of humanity, are thoſe that ſpring

in the garden of ſincerity; piety is a more noble thing then parentage; it is better to be new borne, then it is to be high borne.

I beleeve you count that the ſweeteſt honey, which you ſuck out of Chriſts hive; and take more pleaſure in your inward goodneſſe, then in your outward greatneſſe.

I am ſenſible, what prejudices are taken againſt Epiſtles commendatory; letters are too often like multiplying glaſſes, which makes the ſmalleſt mole-hills, appeare like the greateſt Mountains; But yet I dare ſhew your unſpotted faces, without borrowing the ſuſpitious reflection of any falſe glaſſes: You have too cleare a knowledge of God, to take any thing into your hands before him; and too deare a love to God, to ſet any thing in your hearts above

him; you cast more propicious aspects upon Religion, then ever to think it a friend unto Rebellion; & lookt upon Fear God, and honour the King, *as a couple that God had joyned together, and that no man might put asunder; and such as have shaken these Pillars with their own hands, have pulled the house upon their own heads; Providence having laid on them the hands of vengeance, that laid on us the hands of violence; and brought them under the sword of the Law, that kept us under the Law of the sword.*

You rejoyced in the first dawnings of the Morning of our Redemption from Ægyptian slavery and oppression; & deem the superstruction of prosperity, is firmliest laid upon the foundation of Monarchy. When others have sparkled like

Stars

Stars in their Orbes, you have ſhined like a Sun in yours; having neither been like Crabs going backwards, nor like ſnails creeping forwards: When others have ſailed with every wind of Doctrine, you have ſteered your courſe according to the Compaſſe of Scripture; and have carried the lamp of Truth in one hand, and the beauty of holineſs in the other. It is ſaid of the Families of ſome great Perſonages, That there is more oathes heard in a day, then there are prayers made in a yeare; *But I may ſay of yours, there is more prayers made in a day, then there are oathes heard in a yeare: The oyle of grace that is poured on your heads, runs down to the skirts of your garments. O how comely a Viſion is it, to ſee the Tabernacles of great men, to be the Temples of the great God!*

Honoured Worthies, *Many jewells God hath hung upon your terreſtriall Crown; he hath given you the fatneſſe of the earth, as well as the dew of Heaven,* Eſau's *Veniſon, as well as* Jacob's *Bleſſing; the nether ſprings of common bounty, as well as the upper ſprings of ſpeciall mercy: There are four ſhowers that have watred your Garden.*

Firſt, a fruitfull Poſterity.

Secondly, a peaceful Tranquillity.

Thirdly, a faithfull Society.

Fourthly, a gratefull Memory.

As there is nothing wanting to you ſo let there be nothing wanting in you; you cannot complain of God for want of mercy, let not God complain of you for want of Duty; as he hath opened his hands to bleſſe you, ſo do you open your mouths to bleſſe him: In the higheſt flood and ſpring-

ſpring-tides of outward mercies, its hard to keep our hearts within the channell.

Reſpected Sirs, *You have a large roome in the boſomes of many that are godly; but alas! the beſt mens confidences on earth, are inſufficient evidences for heaven: A houſe well compacted is able to bear out a ſtorme, but a diſ-joynted building every puſh will throw it down. The beſt Patrimony is that above us, & the beſt Teſtimony is that within us; give me ſuch hopes as will not only goe with me to my bed of reſt, but will lye with me in my bed of duſt; as will not only bear me up in the Calme of Life, but will ſhoare me up in the Tempeſt of Death.*

Sirs, *You are like Beacons upon a hill which are viſible unto all: A ſmall ſtar may be darkned, and yet*

paſſe

paſſe unobſerved, but the eclipſing of the ſuns ſplendor, is a part of the worlds wonder: a crack in the greateſt pebble, is not ſo bad as a flaw in the ſmalleſt jewell: O how amiably ſhould you live with men, who look to live eternally with God! The higheſt preheminence, calls for the exacteſt obedience; he is unworthy to be the chiefeſt in a family, that is unwilling to be the choyceſt of a family; yea, he puts a ſword into the hand of Vice, that ſnatches the ſcepter out of the hand of grace: None can challenge an intereſt in the love of God, but ſuch as are indued with the life of God.

Deare Sirs, *I know you have affections to deſire the truth, as well as apprehenſions to diſcerne the truth; and read Books as Bees to fill your Combes, and not as Butter-*

flies

to paint your wings; and therefore I have preſented you with a Piece that is not notionall, but practicall.

A great ſhooe fits not a ſmall foot, nor a large Saile a little Boat; the ſubject is fitter for a Chriſtian to live upon, then for a Critick to look upon: They are as cruell Parents that murder the iſſue of their brains, as thoſe that murder the iſſue of their loynes.

I hope the dreggs doth not lye ſo thick in it, but you may draw out ſome cleer liquor from it; though the Author be contemptible, yet the matter is conſiderable: God lookes not for what he gives not: (As well as I am able) I have from this Scripture drawn you a Beleevers Picture; and according to this Glaſs doubt not but your ſelves will dreſs. If theſe bellowes keep the veſtall fire

fire alwayes burning upon the Altar, and your graces have their advancement, I ſhall have my contentment. I have here laid the Rods of correction on the backs of offenders, and given the words of Inſtruction to the hearts of believers.

Worthy Sirs, *Compare what is ſpoken in the books of men, with what is written in the Book of God, that the* Briſtoll *ſtone may not paſſe for the ſparkling Diamond, nor Braſſe and Copper goe as currant as Gold and Silver. I would lay no other burdens upon your backs, then I would carry upon my own ſhoulders; nor would I have you make any brick, but with Gods ſtraw.*

Mans fault cannot prejudice Gods right; though we have loſt our abillity of obeying, yet he hath not loſt his Authority in commanding:

By

By how much the greater you are then others, by ſo much the better you ſhould be then others: where Divine Providence advances to honourable dignity, there Divine precepts ingages to proportionable duty; on earth it's your buſineſſe to ſerve God, in Heaven it will be your bleſſedneſs to ſee God.

Many by feeding upon one diſh grow to maturity, when they that ſit down to a multitude are ſurfited with variety: When others grumble to look upon rich mens eſtates, doe you tremble to think upon rich mens accounts; and as the earth will doe you no good when you dye, ſo let it do you no hurt whilſt you live.

They that are in the right way to Paradiſe, ſhould greeve at every thing that hinders their progreſſe:

There

There are many are the Pictures o piety, but I wiſh you may be th patterns of piety. Alas! what the reflection in the glaſs to the com plexion in the face? or the form o godlineſſe upon us, to the power o godlineſſe within us? ſuch Jonah *in the lading of our Veſſells, dot but fill the Seas with ſtormes an tempeſts.*

You Worthies have almo ſtretcht your lives to Davids *ſtan dard; and who knowes how ſoo ſuch may meet with the death of th body that are incompaſſed with th body of death: Whilſt you are de ſcending to the bottom of the hill o nature, I wiſh you may be aſcending to the top of the hill of grace; that the nearer your bodies draw to the pit of corruption, the nearer your ſouls may draw to the place of per-*

fection;

fection; that your declining Sun may not ſet under a cloud, that hath ſo long ſhined in a clear ſky.

Uſually their durations are the ſhorteſt, whoſe poſſeſſions are the greateſt; But you have had as larg a ſhare of being as you have had of bleſſing.

My hearts deſire and prayer to God for both you and yours, is, that you may be as glorious in Heaven, as you have been proſperous on earth; that you may be ſuch jewels of grace, as may be lockt up in the Cabinet of glory; that ſuch ſilver Cups may be found in the mouths of all your ſacks, that the word which hath brought ſalvation to your ſouls, may bring your ſouls unto ſalvation; that as your children ſit like Olive plants about your Table, ſo you and your children may ſit

like

like Olive plants about his Table; that your little family below, may make up that great family above; that when others as chaffe are thrown into the fire, you as wheat may be gathered into the Garner: That you may live long on earth profitably, and for ever in Heaven joyfully, is the Prayer of

Your Humble Servant,

William Secker.

THE

The *Author* to the *Reader.*

CHRISTIAN READER;

WE live in age that is moſt cenſorious, and yet in age that is leaſt religious; where there are any faults men are more skilful to find them, then careful to mend them: But ſhall we turn the Sun into darkneſſe becauſe of its moats, or the Moon into blood becauſe of her ſpots? Its in vain to look for clear light where God himſelf will have a ſhaddow.

Good meats diſpleaſe none but diſtempered palats; and muſt wholeſome diſhes be barr'd the Table, becauſe they offend aguiſh ſtomacks. To ſerve mens neceſſity is charitable, to ſerve mens conveniency is warrantable, to ſerve mens iniquity is damnable, but to ſerve mens purity is honourable.

Grace needs a Spur to prick it on, as well as Vice needs a Bridle to hold it in.

The design of this Peece is not th
ostentation of the *Author*, but th
edification of the *Reader*. I hop
none will blow out such a Candle up
on earth, by the light of which them
selves may see the way to Heaven.

The face of none is so comely in
Saints eyes as the face of Christ, an
the voyce of none is so pleasant in
Saints ears as the voyce of Christ.

The Manna of spiritual influence
doth usually fall in the Dew of spi
ritual Ordinances; To set them u
was a work of mercy in God to u
and to keep them up is a work of ju
stice in us to God; Whilest we suc
at these Breasts, they will strea
warm Milk into our mouths.

Dear Christian, In this Subject
have given thee a breviary of Reli
gion: The works injoyned in it are
weighty and ponderous, and the wa
ges annexed to it are mighty and glo
rious; Christianity is here cloathed
in its white Linnen of purity. Wouldst
thou obtaine that happinesse which
the promise confirms, thou must es
pouse that holiness which the precept
injoyns;

injoynes; The beſt way to greaten your felicity, is to heighten your activity. Grace as it makes our comforts ſweeter, ſo it makes our Crowns greater; And as it begins in the love of God to us, ſo it ends in our love to God; Thoſe children that are found moving in the Orbes of obedience, ſhall have the beautieſt Sunſhine of their Fathers countenance.

Chriſtians, Be ſure to lay your ſuperſtruction upon an unmoveable foundation; and propagate ſuch a buſineſſe, as hath an immediat tendency to bleſſedneſſe. It's an unparalel'd mercy to be kept free from corruption in a time of infection: It's better to be innocent, then it is to be penitent; To prevent the malady, then to invent the remedy.

Chriſtians, As you have not a Leaſe of your lives, ſo you have not a Brace of your lives; That that which is corrupted in the former, may be corrected in the latter: Had we not need to take heed how we ſhoot, that have but a ſingle Arrow to direct to the mark: No time is ours but what

is preſent, and that's as ſoon paſt as preſent: We had need improve that with the greateſt diligence, that glides away with the ſpeedieſt nimbleneſſe. Shall our reſts ſteal away one half of our time, and our luſts the other.

O *Sirs*, The more you have of good in you, the more you ſhall have of God with you; yea ſpiritual actions they will make you look freſh and orient in the eyes of ſpiritual Chriſtians, that judge of the trees of righteouſneſſe, by the fruits of righteouſneſſe. The enjoyment of this world is neither an argument of Divine anger, nor an evidence of Divine favour; Therefore do not judge your ſelves by your wealth, but by your works, not by the Bags of Gold you have in your hands, but by the Seeds of Grace you have in your hearts: The ambitious man ſhall leave all his greatneſſe behind him, when the religious man ſhall carry all his goodneſſe with him. Let Chriſtianity be your ſhop to trade in, and Eternity ſhall be your bed to reſt in; Every grace that is here exerciſed, ſhall there be glorified; The

Lord

Lord Jeſus Chriſt ſhall not only ſee the travels of his ſoul, but you ſhall ſee the travels of yours.

Chriſtians, Either let your works be according to your profeſſion, or elſe let your profeſſion be according to your works; Never put on the fair ſuit of profeſſion, to do the fowl work of corruption. God will cut down thoſe degenerate Vines that bear nothing but ſowr Grapes. The luſts of the fleſh are pleaſurable, where the works of the fleſh are viſible.

Sirs, The Goſpel doth not only require that you ſhould be diligent Chriſtians, but that you ſhould be excellent Chriſtians. By the ſingularity of your actions, you may prove the ſincerity of your perſons; The Race is ſhort in which you run, but the Prize is great for which you run. Let not us ſow ſuch barren Lands in which we looſe our time and pains.

I wiſh that this gail of Divinity may ſpeed your Veſſel to the Haven of Felicity; And when God gives in more of himſelf to me, I ſhall give out more of him to you; in the mean time it ſhall be my higheſt ambition, to be inſtrumentall to others converſion. Who am and ever deſire to be a Lover of him that is a Saviour to us;

Yours in the Lord Jeſus,

William Secker.

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A Table of the chief Contents of this Treatise.

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Courteous Reader, *correct with thy Pen th*
faults of the Preſſe, *either ſuch as are* Ver
bal, *or ſuch which are* Literal, *the mo*
whereof thou ſhalt find in this ERRATA.

PAge 30. read *magiſter*: Margent p. 52. *bona*: p. 9
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THE Non-ſuch Profeſsor IN His Meridian ſplendor.

OR,

The ſingular Actions OF *Sanctified Chriſtians.*

MATTH. 5. 47.

--What do ye more then others?

IN a mountain the Law was propounded to *Moſes*; in a mountain the Law is expounded by *Jeſus*; the one to a man of God who was the meekeſt; the

other by the Son of God who was the greateſt: The former to a Prophet of the Lord, the latter by the Lord of the Prophets. As his works were miraculous, ſo his words are myſterious: But whats light in the book without light in the heart: Therefore as he opens the Scripture to our underſtandings, ſo he opens our underſtandings to the Scripture. The Scribes and Phariſees though they knew the letter of the Law, yet they were ignorant of the ſpirit of it: as the waves of the ſea are diſcoverable when the wealth of the ſea is inviſible. They never crackt the ſhell, to taſte the kernel; nor unlockt the cabinet to find out the jewel. They made a difference of the Tables, as if one ſide had been of Gods writing, and the other of the Devils ſcribbling. They could not charge the Law with imperfections, but Chriſt charges them with miſinterpretations. They were better acquainted with the cuſtoms of nature, then with the Canons of Scripture. How ſhall the blind ſee when the Seers are blind! yet their eyes

are

are out which ſhould put others in. The Law requires holineſs in our inner parts as well as in our outward acts. Its like the Sun, from the luſtre of whoſe rayes the moſt ſecret cloſets are not hid: Not only he that lyes with a woman, but he that luſts after a woman, is an Adulterer: He whoſe heart is full of hating, though his hand be free from ſtriking, is a Murderer. Thus a law may be tranſgreſſed, when it is obſerved; as lightning melts the ſword without hurting of the ſcabbard. The luſts of men may be predominate, when the lives of men are not inordinate; as gueſts may be in the houſe when they look not out at the door. The precepts of morality they order our converſations, but the precepts of Divinity they order our cogitations. The only way to have chryſtal ſtreams, is to caſt ſalt into the ſpring. He that begins Religion where it ſhould end, will end Religion where it ſhould be begun. *I have ſeen an end of all perfection, but thy commandments are exceeding large,* Pſal. 119.96. You may ſee an end of

all perfection, but of the Laws perfection there is no end to be ſeen: you may ſound the bottom of any deeps but of Gods deeps.

But as the Portal conducts to the Palace, or as the Suburbs directs us to the City, ſo the context will guide us to the text; Verſ. 46. *If ye love them that love you, what reward have you? do not the publicans the ſame?* they will ſhew kindneſs where kindneſs is ſhown, as an eccho returneth the voyce it receiveth: And ſhall publicans be as godly as the godly? ſhall the ſons of men equalize the ſons of God, or the Law of nature ſwell to ſo high a tide as the law of grace? this were for the dribling river to vye with the drowning ocean.

Eos ad altius quoddam ſecunditatis genus Chriſtus excitat & attollit, dum hujuſmodi illis interrogationem proponit, Quid eximii vos facitis? fructus longè præſtantiſſimos ab iis expectat, qui longè eminentiſſimum & doctorem, & doctrinam habuerunt, &c. Rous inter. reg. Dei Tract. 1. cap. 10. p. 157, 158.

If you ſalute your brethren only, what do you more than others?

I ſhall not curiouſly carve out the words; leaſt by painting the windows, I ſhut out the light. The native comelineſs

lineſs of the Scripture ſcorns the unnatural drugs of bewitching *Jezabels*. A rough Diamond is of greater value then a ſmooth counterfeit. I am not about a peice of Oratory, but of Divinity; and my deſign is rather to expreſs affections, than to affect expreſſions. Though the ſweetneſs of the ſawce may yeeld us contentment; yet its the ſoundneſs of the meat that affords us nouriſhment.

But that *Aaron's* bells may ring and not jangle, the Text is like a precious jewel, ſmall in quantity, but great in excellency.

In the words you have two parts.

1. An action propounded.
2. A queſtion propoſed.

1. An action propounded, about what is lawful, *If you ſalute your brethren only.*

Ἐαν ἀσπάσωνται τὺς ἀδελφὺς ὑμῶν μόνον

It ſignifies to ſalute with kiſſes and embraces:

There is a kiſs of obedience and ſubjection; and thats the Subjects kiſs. There is a kiſs of luſts and temptation; and that is the Harlots kiſs. There

Ἀσπάζεσθαι *ſalutare quidem ſignificat, ſed oſculo, & complexu, qui mos iſtarum gentium erat.* Bez. in loc.

is a kiſs of treachery and diſſimulation, and that is the Traytors kiſs. There is a kiſs of love and affection, and that the Brothers kiſs.

What one verſe calls *ſaluting*, the other calls *loving*. Becauſe ſalutation is but a pledge of affection, its but our hearts runing forth at our lips.

2. A queſtion propounded about what is needful, *What do you more then others?*

Τὶ περισσὸν, ſignificat quid redundans, vel quid ſuperabundans. Leigh. Crit ſacr.

Τὶ περισσὸν τοιεῖτε, what ſingular thing do ye? Περισσὸς, or περιττὸς, as if it were περὶ ἄλλων ὤν, *Symſ. Lex.* This is as the well from whence I ſhall draw the water. And that I may not raiſe a ſuperſtruction without a foundation, take this as the corner ſtone.

Τὶ περισσὸν quid impar. à περὶ ultra, vel quid excellens, à περὶ ſupra. Greg. Etymp.

Doct. *That ſingular Chriſtians muſt perform ſingular actions.*

This celeſtial orbe is large enough for every ſtar to ſhine in. You cannot rationally imagine that I ſhould fluce out a bitter ſtream from ſo ſweet a ſpring. Whoſoever ſhall collect any pearls out of ſuch a heap, will leave as good behinde him as any he carries with

with him. The Disciples of Christ, as they are more then others, so they should do more then others. A Heathen may move beyond a Sodomite, but a Christian must move beyond an Hypocrite. Though the naturally dead can do nothing, yet the spiritually dead may do something: Though they can do nothing as to the obtaining of the grace of life, yet they may do something as to the using of the means of life. *Cicero* complains of *Homer* that he taught the gods to live like men; but grace teaches men to live like gods. Great persons they are like bells, which whilst they are rising strike apace, but when they are up, are set, and strike no more; or like flowers, which by change of soil degenerate into weeds. Thus the highest mountains are the barrenest grounds. Its sad that we should live so long in the world, and do so little good; or that we should live so little in the world, and do so much evil. All creatures have their several essences; according to the creatures essence, is the creatures actings. Trees are in

their bearing, as they are in their being. Other creatures are not more below a sinner, then a Saint is above a sinner. Man is the excellency of the creature, the Saint is the excellency of the man; Grace is the excellency of the Saint, Glory is the excellency of Grace. Believers are among others as *Saul* among the *Israelites*, higher by the head and shoulders. They are but base-born to them that are twice born. What is the lowest shrubs in the bottom of the valleys, to the highest cedars on the tops of the mountain? Stars that are placed in the highest orbes, give the cleerest lights. Trees planted by the rivers of water yield the choycest fruits. They who look for a heaven made ready, should live as though they were in heaven already. Grace doth not only make a man more a man, but it makes him more then a man. The primitive Christians were the best of men, though they were but men at the best: None were more lowly in their dispositions, and none more lovely in their conversations; *Noah was a just man,*

and

nd perfect in his generation, Gen. 6. 9. He was not a sinner amongst those that were Saints, but he was a Saint amongst those that were sinners: Who would ever have looked for so fair a bird in so foul a nest? In a field of wheat, there may spring up tares. A Saint is not free from sin, thats his burthen; a Saint is not free to sin, thats his blessing. Sin is in his soul, thats his lamentation; his soul is not in sin, thats his consolation; *And the Lord said unto Satan, Hast thou considered my servant Job*, Job 1.8. Why, what was there in *Job* that was so considerable? *there is none like him in all the earth.* Though there was none so bad as *Job* in heaven, yet there was none so good as *Job* on earth. He was a man so like unto God, that there was never another man like unto him. Beleivers in the world, they are the Non-such's of the world. It was the saying of a gracious soul, hearing of the far goings of Hypocrites, *Let Hypocrites go as far as they can, in that which is good I will follow them, and where they can go no further I will go beyond them.* A Christi-

Christian is not only to do more then all other men will do, but he is to do more then all other men can do. Whatsoever is not above the top of Nature, is below the bottom of grace. Some there are that believe and work not; others there are that work and believe not; but a Saint must do both. He must so obey the Law as if there were no Gospel to be beleived; and so believe the Gospel as if there were no Law to be obeyed. Its by faith that our works are justified; but it is by works that our faith is testified. A Christians work doth not lie in beleeving or in doing, but in beleiving and in doing.

There are Four sorts of things.

First, Some things that are neither good nor pleasant, as envy and detraction. The eclipsing of another sun will never make our own to shine with brighter beams. O pare off those envious nails that are ever scratching those faces that are fairer then your own. Why do you wound your selves with those plaisters that are laid upon your brethrens sores? Or weep at every

showr

ſhowre of rain that falls beſides your own corn? Who would grudge an Ox its fat paſture, which doth but fit it for the ſlaughter? Or the Malefactors progreſs through the meadows which conducts him to the gallows? Thou haſt never the leſs, for others having of the more; and others have never the more, for thy having of the leſs. *Leahs* fruitfulneſs, was not the ſpring of *Rachels* barrenneſs.

Secondly, Some things are pleaſant but not good, as ſin and tranſgreſſion. This Bee carries honey in its mouth, but a ſting in its tail. When *Jael* brings forth her milk and her butter, then beware of the nail and the hammer. Death is in the pot whilſt you are taſting of the broth. The fiſh by leaping at the bait is catcht upon the hook. If the cup be ſinful we muſt not taſte it; if the cup be lawful we muſt not carouze it: Reaſon forbids either the taſting of known poyſon, or the being drunk with pleaſant wine. Sin, it is like a river that begins in a quiet ſpring, but ends in a tumultuous ſea.

Thirdly,

Thirdly, Some things are good but not pleasant, as sorrow and affliction. Sin that's pleasant, but unprofitable; sorrow thats profitable but unpleasant. God by affliction separates the sin that he hates so deadly, from the soul that he loves so dearly. They are not to take our spirits out of our flesh, but to take our flesh out of our spirits. They are not to pull down the tabernacle of Nature without us, but to rear up the temple of Grace within us. Waters are purest when they are in their motion, and Saints are holiest when they are in affliction. A foul feskue may point us to a fair lesson. Some children never learn their books but when the rod is on their backs. By the greatest affliction God doth give the sweetest instruction. Though you may resist the Judgements that are laid before you in the word, yet you cannot resist the Judgements that are laid upon you by the rod. The purest gold is the most ductible: thats a good blade that bends well without retaining its crooked figure.

Fourthly,

Fourthly, Some things that are both good and pleasant, and they are gracious operations. A Beleivers bed of graces is more fragrant then a bed of spices. He that gives his Image to us, he loves his Image in us. *Finally my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any vertue, if there be any praise, think on these things*, Phil. 4.8. *That ye may approve things that are excellent*, Phil. 1.10. But because you cannot see so well by a candle inclosed in a lanthorn, as by a taper burning in the candlestick; I shall crack the shell that you may tast the kernel.

There are two channels that I shall cut out for these Chrystal streams to run in.

First, I shall speak to the Explication of what is Doctrinal.

Secondly, To the Application of what is Practical.

The former is like the cutting out of the suit; the latter is like the putting it upon the back. First,

First. I shall speak to the Explication of what is Doctrinal. And that I may not sluce in a sea of water into a little river, I shall make a double banck.

First, Why it is that the Disciples of Christ must do more then others.

Secondly, What it is that the Disciples of Christ must do more then others.

I begin with the first, why it is that the Disciples of Christ must do more then others: Now that these nails may stick the faster, I shall drive them home with an eight fold hammer.

1. Because more is done for Beleevers then is done for others; therefore more must be done by Beleivers then is done by others. God gives favours not for their sakes that receive them, but for his sake that bestows them. Now where there is a superaddition to our priviledges, there must be a superaddition to our practices. You do not look for so much splendor from the burnings of a candle as from the beamings of the Sun. Nor for so much moisture from the drop-

ings

ings of a bucket; as from the diſolving of a cloud. The Philoſophers rule is true, *Quicquid recipitur, recipitur ad modum recipientis.* The heat which melts the wax, hardens the clay. The juyce that goes into the Roſe makes it ſweet, but that which goes into the Nettle makes it ſtink. The mercies of God if they be not loadſtones to draw us to ſalvation, they will be millſtones to drown us in perdition. *To whom much is given, of him much ſhall be required:* God doth not exact much where little is beſtowed; nor except little where much is received. A drop of praiſes is not commenſurate to a ſea of favours. *Hear ye the word of the Lord, O children of Iſrael, you only have I known of all the families of the earth,* Amos 3. 2. They were more known to God then others, therefore they muſt more acknowledge God then others. They can never ſpeak good enough of God who have taſted the goodneſs of God. It's but reaſon that they ſhould bleſs moſt, who are the moſt bleſſed. Nature hath made other Creatures, but Grace

Quò plura accepiſti, gratias eò majores, gloriamq; datori referre obligaris. Reus in cer. reg. Dei. p. 153.

Grace hath made you Christians. In Creation God hath given us to our selves, but in Redemption he hath given himself to us. Its a greater favor to be converted, then it is to be created; yea better have no being, then not to have a new being. Now differencing mercy calls for differencing duty. They who hold the largest farms, they should pay the greatest rents. Where he sows the precioust seeds, there he looks for the fruitfulest harvest. When we were full of blood, then he was full of bowels. When thou wert setting sail to the Devil, God blew with a contrary wind and altered thy course. *Now will I sing to my beloved, a song of my beloved touching his vineyard. My wel-beloved had a vineyard in a very fruitful hill, and he fenced it, and gathered out the stones thereof, and planted it with the choycest vine, and built a tower in the midst of it, and also made a wine press therein*, Isa. 5. 1, 2. Here is an Inventory of the goodness of God to his vineyard; now what follows? *He looked that it should bring forth grapes, and it brought forth wilde grapes.* He looked

looked that they ſhould be better to him then others, becauſe he had been better to them then he had been to others. The flowers of Paradiſe are ſeated in a better ſoil then the weeds of the wilderneſs. When others are the Devils throughfare, theſe are Gods encloſure. God hath kiſſed you that are believers over many ſhoulders; You are like Dyals in the ſun, on which the beams of the ſun of Righteouſneſs do ſhine. *How is it that thou wilt ſhew thy ſelf to us and not to the world*, who mightſt have ſhewn thy ſelf to the world and not to us! *Joh.* 14. 22. He hath exalted you above others, who are of the ſame mould with others. Hath God ſhewn himſelf to you and not to the world, and will not you ſhew your ſelves for God, and not for the world? It lies as a great blemiſh upon *Hezekiah*, that his returning was not anſwerable to his receiving. If God do great things for beleivers, he will not accept of ſmall things from believers.

2. Chriſtians they ſhould do more

then others, because they stand in nearer relation to God then othe The nearer the relation, the grea the obligation. In this respect b lievers on earth have a greater hon then the Angels in heaven: Chris related to them as a Lord to his Se vants; but he is united to these as head to the members. There is glased eyes that is set in our Rede mers head; there is no wooden le that are united to his body; there no barren branches that grows up the Tree of Life. The Lord Jesus as far from being the head of a bo thats ulcerous, as he is from being t head of a body thats monstrous. T *everlasting Father, Isa.9.6.* Others th are made of God, but these are bo of God. *A son honoreth his fathe and a servant his Master; If then be a father, where is my honor? if master, where is my fear? Mal.1.6.* a Father, so he will be reverenced f his goodness; as a Master, he will b feared for his greatness. *Give u Cæsar the things that are Cæsars, a unto God the things that are Gods.*

hon

honor be not due to him, let it not be beſtowed; if it be due to him, let it not be denied. We are all born to ſerve God, and better we had never been born, then that we ſhould not ſerve him. As *A. Fulvius* ſaid to his Son, when he found him in the conſpiracy of *Cataline*, *Non ego te Catilinæ, genui ſed patriæ.* This is the ſpeech of God to every man, I gave thee not a body and a ſoul to ſerve ſin withal, but to ſerve me withal. Do but ſee the great out-cry that God makes againſt his own ſons, *Iſa.* 1.2,3. *Hear O heavens, and be aſtoniſhed O earth, for I have nouriſhed and brought up children and they have rebelled againſt me.* Where the relation is neareſt, there the provocation is greateſt. Its a more pleaſing ſpectacle to ſee Rebels becoming children, then 'tis to ſee children becoming rebels. When *Cæſar* was wounded by the Senators, *Brutus* alſo gave him a ſtab, with that he looks upon him and ſaith, Καὶ σὺ τέκνον, *What thou my ſon Brutus?* What mother can endure to ſee thoſe lips that drew her breſts, ſuck her blood?

Suetonius juxta finē vitæ Jul. Cæſ.

blood? The unkindneſs of a friend hath the moſt in it of an enemy. When others appear before God as priſoners appear before a Judge, Believers appear before him as children do before a Father. The Roman Cenſors took ſuch a diſtaſte at the ſon of *Africanus*, that they pluckt the ring from off his ſigner in which his fathers image was engraven: They would not ſuffer him to wear his Father's picture, who was ſo unlike his fathers perſon. God will not ſuffer any man to wear the livery of Chriſt upon him, who wants the likeneſs of Chriſt within him. When his companions would have *Alexander* (that was ſwift on foot) to run in the Olympick games; I would, ſaith he, if there were but Kings and Princes to run with me. Give me ſuch a Saint as will do nothing upon earth that is unſuitable to his birth from heaven. What, ſhall he walk in darkneſs, whoſe father is light? Shall that tongue be found lying ſo conſtantly to men that was found praying ſo earneſtly to God? or thoſe eyes be found gazing

Quin & familiaribus quærentibus vellet in Olympiæ in ſtadio decurrere? (erat enim pedibus velox) ſiquidem, reſpondit, reges ſunt meum certaturi. Plut. in vit. Alex & Q. Curt. l. 1.

zing on ſinful objects, that were found reading of ſacred Oracles?

The remembrance of our dignity ſhould engage us to the performance of our duty. *It is not for Kings, O Lemuel, it is not for Kings to drink wine, nor for Princes ſtrong drink,* Prov. 31.4. Such a ſin is bad in a Subject, but worſe in a Soveraign. As a ſpot in ſcarlet is worſe then a ſtain in ruſſet. Thats the ſecond.

3. Chriſtians ſhould do more then others, becauſe they profeſs more then others. As plants are known by their fruits, ſo Saints are known by their works. Shall ſuch as have received Chriſts preſs-money, fight under Satans colours? Though there be many Profeſſors that are no Beleevers, yet there are no Beleevers but are Profeſſors. *They profeſs that they know God, but in works they deny him, being abominable and diſobedient, and to every good work reprobate,* Tit. 1.16. A man is not what he ſays, but he is what he does. To ſay what we do, and not to do what we ſay, is to

be like trees that are full of leaves, but empty of fruits: Or like a barn wherein there is much chaff but little corn. Its better never to shine, then not to be gold. What is it to put off your old manners, and to keep on the old man? A snake may change her coat, and yet keep her sting. The Gospel professed that lifts a man unto heaven; but its the Gospel practised that leads a man into heaven. To be a Professor of piety, and a Practiser of iniquity, its so far from advancing your commendation, that its an encreasing of your condemnation. *Why call ye me Lord, Lord, and do not the word that I say!* Either obey my commands more, or else call me Lord no more. Either take me into your lives, or cast me out of your lips. Our Lord Jesus disdains to have his name seen on, as Princes scorn to have their Effigies stamp'd on base mettals. *Let every one that names the name of the Lord depart from iniquity.* If godliness be evil, why is it so much professed? if godliness be good, why is it so litle practised

ſed? *Who hath ſaved us and called us with an holy calling*, 2 Tim. 1.10. A holy calling ſhould be attended with a holy carriage. Its a greater glory to us that we ſerve God, then it is to God that we ſerve him. It is not he that's made happy by us, but its we that are made happy by him. He needs not ſuch ſervants as we are upon earth, but we need ſuch a Maſter as he is in heaven. A man may finde many that talks of grace, but he ſhall find but a few that taſtes of grace. Every one doth no live like a Chriſtian that looks like a Chriſtian. *Thou that makeſt thy boaſt of the Law, through breaking the Law diſhonoreſt thou God!* Rom.2.23. Its monſtrous to ſee that Chriſtians tongues ſhould be larger then their hands. That they ſhould carry a lanthorn before others, and yet tread in the dark themſelves. A vicious patern more infects, then a vertuous doctrine inſtructs. He that gives good precepts, and then ſets bad paterns, is like a man that firſt blows the fire to kindle it, and after caſts water to quench it again. Theſe

Phyſitians whileſt they give cordial
to others, they faint themſelves.
may ſay of ſuch Profeſſors, as he ſai
of a vicious Preacher, *That when*
the Pulpit, it was pity he ſhould ev
come out, he was ſo good in his inſtruc
ons; but when out of the pulpit,
it was pity he ſhould ever come in aga
he was ſo bad in his converſatio
We muſt not be offended at the pr
feſſion of Religion, becauſe all
not religious that make a profeſſi
The ſheep doth not deſpiſe his flee
becauſe the Woolf hath worn
Who blames a chryſtial river becau
ſome melancholly men have drown
themſelves in its ſtreams. The b
Drugs have their adulterate? Wh
though you have been cheated wi
falſe colours! yet diſeſtimate n
them that are dyed in grain: He
a bad husband, that having a ſpot
his coat will cut off the cloath, wh
he ſhould waſh out the dirt. B
when you make a good profeſſio
be ſure to make your profeſſi
good.

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4. The Diſciples of Chriſt are to do more then others, becauſe every Beleever is to be conformed to his Redeemer. Jeſus Chriſt, as he is the principle of excellency, to which all muſt come, ſo he is the patern of excellency to which all muſt conform. As he is the root on which a Saint grows, ſo he is the rule by which a Saint ſquares. God hath made one Son like unto all, that he might make all his ſons like unto one. He lived to teach us how to live, and he died to teach us how to die. Yea, as he lived and died for our good, ſo he lived and died in our ſtead. Its a rule, *Primum unaquaque genere eſt menſura reliquorum: That which is the firſt in any kind,* &c. *Learn of me, for I am meek and lowly, Matth.* 11.29. Never was Nature better graced, and never was Grace better natured. Well may the Stars be obſcured, when the Sun was eclipſed. *For I have given you an example, that you ſhould do as I have done to you, Joh.* 13.5. If the life of Chriſt be not your patern, the death

death of Christ will not be your pardon. The Lord Jesus though he was a man of sorrows, yet he was not a man of sins. Though we cannot equalize his holiness, yet we should imitate his holiness: As it is the same light which shines from the body of the sun in its meridian, and which breaks forth in the dawnings of the morning. There's the same water in the streams that bubbles up at the spring-head. *Summa religionis est, imitari eum quem colis. Lactant.* There should be such a conformity between the life of Christ and the life of a Christian, as there is between the Counterpain and its Original. *As face answers to face in the water, so should life answer to life in the Scripture.* What he was by nature, that we should be by grace. He that was a way to others, never went out of the way himself. A holy life is a chrystal glass wherein Jesus Christ beholds his own face. In our Sacramental participations, we shew forth the death of Christ, but in our evangelical conversations we shew forth the life of Christ.

An

nexcellent Christ calls for excellent hristians: And why should we say is yoke is heavy, when he says his oke is easie? *He went about doing ood*, Acts 10. 38. As he was never l imployed, so he was never unim-loyed. Jesus Christ submits his per-on to be judged by his actions. *If I ot not the works —— beleeve me not.* f I act not like a Saviour, do not take e for a Saviour. Thus should it be ith a Saint; Never take me for a hristian, if I act not like a Christian. f men finde no more among Saints hen they find among men, they will y, Here is a man and a man, and ot a man and a Christian. Man na-urally is an aspiring piece, and loves o be neareſt to those that are higheſt. low a Christ that did more then o-hers, calls on Christians to do more hen others. Methinks you should take s much delight in those precepts that njoyn holiness, as in those promises hat assures happiness; and be as willing o be ruled by Christ, as you are willing o be saved by Christ. *To the Saints hat are in the earth, and to the excel-*

lent,

lent, in whom is all my delight, Psa. 16.3. Was it so in his time, and shall it not be so in our time? The New Testament out-shines the Old, as much as the splendor of the sun doth the brightness of the stars. If you live under more glorious dispensations, you should have more gracious conversations. *As he is, so are we in this world,* 1 *Joh.* 4.17. As he was, so should we be on earth; and as he is, so shall we be in heaven. If there be no congruity between Christ and you in holiness, there will be no society between Christ and you in happiness. That the fourth.

5. The Disciples of Christ must do more then others, because they are more lookt upon then others. If once a man be a Professor, the eyes of the whole world are placed upon him. Because our profession in the world is a separation from the world, Beleevers should condemn those by their lives, who condemn them with their lips. *Teach me thy way, O Lord, and lead me in a plain path because of mine enemies,*

enemies, Pſal. 27. 11. Heb. *Becauſe of my obſervers*, or *propter inſidiatores meos, becauſe of thoſe that lye in wait for me.* If you walk in the unpaved road of licentious looſneſs, the world will not go backwards, like *Shem* and *Japhet* to cover your nakedneſs, but they will march forward, like curſed *Cham* to uncover your nakedneſs. They make uſe of your weakneſs, as a ſhield to defend their own wickedneſs. Men are mercileſs in their cenſures, though God hath more equitable ſcales, and wil give grains of allowance to his own gold. A true Chriſtian though he be a Dove in Gods eyes, yet he is a Raven in theirs. An unholy converſation pulls off the jewels from the beautiful Queen of Religion. Sin allowed of in a Saint, its like a ſlit in a piece of cloth of gold; or like a crack in a ſilver bell. The fouleſt ſpots are ſooneſt ſeen in the faireſt cloaths. The world will ſooner allow its own enormities, then of your infirmities. The looſe walkings of Chriſtians, are the reproaches of Chriſt. *Si Chriſtus ſancta accuiſſet, ſancta à Chriſtianis fierent; qualis*

lis ſecta, talis ſectatores. Quomodo bonus magiſtor, cujus tam pravos videmus Diſcipulos? as *Lactantius* brings in the Heathens ubraiding the Nations. So much malice is there lodged in ſinners as to reproach the rectitude of the rule for the obliquity of their lives who ſwerve and vary from it. Now your pure lives ſhould hang a padlock upon their impure lips, who throw the dirt of Profeſſors upon the face of Profeſſion. One hour of the ſuns eclipſing attracts more eyes to view it, then all its illuſtrious ſhinings. Dr. *Whitaker* reading that fifth of *Matthew*, breaks forth into theſe words, *Aut hoc non eſt Evangelium, aut nos non ſumus Evangelici; Either this is not Goſpel that we Chriſtians profeſs; or elſe we are not Chriſtians that profeſs the Goſpel.* The cruelty of the *Spaniards* to the *Indians* made them cry out, *Quam malus Deus iſte, qui habet tam malos ſervos? What an evil God is this that hath ſuch evil ſervants? Gods Jewels* ſhould caſt a ſparkling luſtre in the eyes of others. One ſcar may ſtain the beauty of the faireſt face.

face. It was a glorious Encomium given of *Zachary* and *Elizabeth*, *They were both righteous before God, walking in all the commandments and ordinances of the Lord blameleſs*, Luk. 1. 6. As they were harmleſs in their actings, ſo they were blameleſs in their walkings. *Pure Religion and undefiled before God and the Father is this, to viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world*, Jam. 1. 2. If you would keep your ſelves unſpotted from the world, you muſt keep your ſelves unſpotted in the world. Chriſtians, ſuch even threads ſhould be ſpun by you, as none might faſten a ſnarl upon you. Thats the fifth.

6. Ground is, Becauſe if you do no more then others, it will appear that you are no more then others. *Una actio non denominat fidelem.* It is not one action that makes a Beleever, no more then its one Swallow that makes a Summer. As there is none ſo evil but may do ſome good; ſo there is none ſo good, but may do ſome evil.

Every

Every being nath its proper acting; and where we do not finde the working, we may deny the being. You would be thought to be more then Publicans and Sinners; what, and yet act no more then Publicans and Sinners? *Ye shall know them by their fruits*, Mat. 7.20. By the leaves the tree is seen, but by the fruit the tree is known. The hand of the Dyal is without in going, as the wheels of the clock are within in moving. Where the heart is of a good constitution, the life will be of a fair complexion. When the Conduit is walled in, how shall we judge of the Spring, but by the water that runs out of the pipes? A Sinner may shew the good he wants, but a Saint cannot hide the good he hath. When *Saul* was made a Soveraign, he had another spirit poured out upon him, a spirit of Government for a place of Government; When a sinner is made a Saint, he hath another spirit poured out upon him: As he is what he was not, so he does what he did not. Its reported of a Harlot, when she saw one with whom

she

ſhe had formerly committed folly, ſhe renewed her inticements, to whom he anſwered, *Ego non ſum ego*, though ſhe was the ſame woman ſhe was, yet he was not the ſame man he was. For him that is more then a man, to do no more then a man, where is the Chriſtian? *Are ye not carnal, and walk as men?* 1 Cor. 3. 3. If men act like beaſts, God will call them beaſts; and if Chriſtians act like men, he will ſtile them men. There is no paſſing for currant coyn on earth, without having of the ſtamp of heaven. That's the ſixth.

7. The Diſciples of Chriſt are to do more then others, becauſe they are to be judges of others. If you conſult ſacred Records, you ſhall find that both God, and Chriſt, and the Saints are ſaid to judge the world; the ordination is Gods, the execution is Chriſts, the approbation is the Saints. When the Apoſtle would ſtop the ſinful ſuits among the *Corinthian* brethren, that did not want men of Eminency to put a period unto controverſie, *Do*

ye not know that the Saints ſhall judge the world? and if the world ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters? 1 Cor. 6.2. If you ſhall judge in cauſes between God and man, how much more in cauſes between man and man? if about matters that are eternal, then about matters that are external? fellons may be jovial in the priſon, but they tremble at the Bar. When wicked men come like miſerable captives out of their holes, how ſhall the Saints riſe out of their graves like morning ſuns? *Enoch the ſeventh from Adam propheſied ſaying, Behold, the Lord cometh with ten thouſands of his Saints, to execute judgement upon all,* Jude 14,15. This ſhall no more derogate from Chriſts Office then the Seſſion of the Juſtices doth from the authority of the Judge; they are Cooperators, though not Coadjutators in that peculiar act. *When the Son of Man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones judging the twelve Tribes of Iſrael, Matth.* 19.28. Now the world judges the

the Saints, but then the Saints ſhall judge the world; the act of the head is imputed to the members; and the act of the members is acknowledged by the head. Now ſhall there be no difference between him that ſits on the Bench and him that ſtands at the Bar?

How will you be able to paſs a righteous ſentence upon others for thoſe evils you are guilty of your ſelves? *In maxima fortuna minima licentia, In the greateſt majeſty there is the ſmalleſt liberty.* As he ſaid to *Cæſar, Cæſari cum omnia licent, propter hoc minus liceat; Seeing all things are lawful for* Cæſar *to do, it is therefore the leſs lawful for* Cæſar *to do them. By faith Noah built an Ark by which he condemned the world,* Heb. 11.7. The Saints judge the world not only by their faith but by their facts. In the innocency of your lives, you ſhould ſhew the world the filthineſs of theirs; *Thou art more righteous then I.* What is the uſual prejudice that the world hath againſt Religion but this, that it makes no man better though it makes

some men stricter. Do not we see that they who profess against pride more then others, are themselves as proud as others? These people they often meet together to be better, but they are never the better for their often meeting together; do but take away their profession, and you take away their Religion. They have nothing of the sheep but the skin. Do but see how the God of *Israel* doth upbraid the *Israel* of God: *Hath a Nation changed their gods which are yet no gods? but my people hath changed their glory for that which doth not profit*, Jer. 2. 11. Here is a professing people out-gone by a people that made no profession. The Heathens, if they take up their gods they will keep up their gods. They were true to their false gods, when these were false to the true God. *Hear O heavens, and be astonished O earth*, Isa. 1. 2. Why, what is the matter? *the ox knoweth his own, and the Ass his Masters crib; but my people doth not know, and Israel doth not consider.* God did not call down a Jury of An-

gels

gels to condemn them, but empannels a jury of Oxes and Aſſes to paſs ſentence upon them. O that Oxes and Aſſes ſhould be more religious, then thoſe who do profeſs Religion! In their kind they are more kind; for if the owner feeds them, the owner rides them. That is the ſeventh.

8. Reaſon why the Diſciples of Chriſt ſhould do more then others, becauſe they expect more then others. *And every man that hath this hope, purifies himſelf as he is pure*, 1 Joh. 3. 3. Hope its too pure a plant to grow in an impure ſoil. You muſt not look to dance with the Devil all day, and ſup with Chriſt at night: or to go from *Dalilahs* lap, to *Abrahams* boſom. If ſalvation were eaſily come by, it would be ſlightly ſet by. Its the not raigning of ſin in our mortal bodies, which makes way for the raigning of our immortal ſouls. Grace is ſuch a pilot as without its ſtearage you will ſuffer ſhipwrack in your voyage. *Bleſſed are the pure in heart, for they ſhall ſee God*, *Matth.* 5. 8. A duſty glaſs will not re-

preſent the face. We do not look for a Turkiſh Paradiſe, but for a ſinleſs ſtate; nor to bathe our ſelves in carnal pleaſures, but to be conſorts of the Immaculate Lamb. *Giving thanks to the Father who hath made us meet partakers of the inheritance of the Saints in light*, Col. 1. 12. You ſeaſon the veſſel with water, before you truſt it with wine; God will ſeaſon the veſſel with the water of grace before he pours into it the wine of glory. Its hard to ſay whether God diſcovers more love in preparing of glory for Saints, or in the preparing of Saints for glory. Beleevers, let your preſent deportment be ſuitable to your future preferment. There is no living a life that is vicious, and then dying a death that is righteous. As Juſtice cruſhes none before they are corrupted, ſo Mercy crowns none before they are converted. *Follow peace with all men, and holineſs, without which no man ſhall ſee the Lord, Heb.* 12. 14. Holineſs, though it be that which a ſinner ſcorns, yet its that which a Saviour crowns: The ſoul of man that is the cabinet

cabinet, and grace that is the jewel; and Chriſt will throw away the cabinet, where he doth not find the jewel. Though the wheat be for the Garner, yet the chaff is for the fire. The Scripture preſents us not only with what God will do for man, but with what man muſt do for God. *So run that ye may obtain.* The neglecting of the race of holineſs, will be the obſtructing of the prize of bleſſedneſs. He that made thee without thy aſſiſtance, will not ſave thee without thy obedience. *Every tree that beareth not good fruit is hewen down and caſt into the fire, Mat.* 7. 19. If you be not plants for bearing, you will be ſticks for burning. If you be not for fruits, you are for flames. Men are ſentenced not only for their ſinfulneſs, but for their ſlothfulneſs. Men may periſh for being ſervants that are unprofitable, as well as for ſinners that are abominable. There is no making out of your ſalvation, but by working out of your ſalvation. God binds up none in the bundle of life, but ſuch as are the heirs of life. *Therefore my beloved brethren, be ye ſtedfaſt*

and unmoveable, ever abounding in the work of the Lord, foraſmuch as ye know that your labor is not in vain in the Lord, 1 Cor. 15.58. How abundant ſhould they be in the work of the Lord, that know their labor ſhall not be in vain in the Lord? How chearfully ſhould we caſt in the net, when we are ſure to make ſuch an excellent draught? If you do no more then others, you ſhall enjoy no more then others. *If you love them that love you, what reward have you? Matth.* 5.46. All this is but nature, that love ſhould be returned from whence it hath been received. Now natural works ſhall have but natural wages. Common graces ſhall have but common favours. If you would not have God to put you off with a Phariſees recompence, do not you put off God with a Phariſees performance. God he baits the hook to catch the fiſh, and ſpreads the net to incloſe the bird. He hangs the promiſes of the Goſpel upon the precepts of the Law. A Merchant will run through the intemperate Zones of heat and cold for a little treaſure: And

And the Souldier undergo a bloody ſeeds time, to enjoy a happy harveſt. Shall they take pains for earthly Mammon, and we take none for heavenly Manſions?

Thus have I diſpatched the firſt General, *Why it is that the Diſciples of Chriſt ſhould do more then others.*

I come now to the ſecond General, What it is that the Diſciples of Chriſt muſt do more then others.

And here I ſhall make a golden chain of twenty links, for Beleivers to wear about their necks.

1. To do much good, and make but little noiſe, thats a ſingular thing. Others they ſay much but do nothing, but Chriſtians they ſhould do much but ſay nothing. To deſerve praiſe where none is obtained, is better then to obtain praiſe where none is deſerved. *Qui honorem deſiderat, non eſt dignus honore.* Abulenſ. *Take heed that you do not your alms before men, to be ſeen of men; otherwiſe you have no reward*

Nè propter humanam gloriam boni eſſent (chriſtiani) docuit enim illos Magiſter illorum dicens, Cavete facere juſtitiam veſtram, &c. Aug. de Civ. Dei l. 5. c 14.

ward of your Father which is in heaven, *Matth.* 6. 18. A Saint may be ſeen doing more works then any, and yet a Saint muſt not do any of his works to be ſeen. *Non eſt ingrata Deo eleemoſyna quæ videtur, ſed quæ ideo fit ut videatur.* Though good ends makes not bad actions lawful, yet bad ends makes good actions ſinful. The harp ſounds ſweetly though it hears not its own melody. *Moſes* had more glory by his vail, then he had by his face. We ſhould lay our ſelves in the duſt by our humility, when we raiſe the poor from the duſt by our charity. *Therefore when thou doſt thine alms, do not ſound a trumpet before thee as the hypocrites do in the Synagogues and in the ſtreets that they may have glory from men*, Matth. 6. 2. What the firſt verſe calls *a doing to be ſeen of men*, this calls a *doing to receive glory from men.* Hypocrites would never care that men ſhould ſee them, but that by ſeeing them men ſhould praiſe them. The indigent

They did them *in Synagogis, ut videantur à ſapientibus: & in vicis, ut videantur à turbis, & hoc non ut dent bonum exemplum videntibus, ſed ut honorificentur ab hominibus.* Gerran. in loc.

was

was more beholden to their vanity then they were beholden to their charity. They gave alms more for the rich to look upon then the poor to live upon. This is the uſing of the maſters coyn for the ſervants gain. Hypocrites are more for the market then they are for the cloſet; and for the corners of the ſtreets then for corners of the houſe. Its meat and drink for a formaliſt to faſt if others ſee it. The Nightingale never ſings ſo ſweetly, as when others ſtand by to hear her melody. *Come ſee my zeal for the Lord of hoſts*, when there was no zeal for the Lord of hoſts to be ſeen. Religion did but hold the ſtirrup to mount him into the ſaddle; your ſounding ſouls, are ſeldom ſouls that are ſound. A *Jehu*'s vote is always linked to a *Judas* heart. Some perſons are like hens that after laying muſt be cackling. If they beſtow a little money on a Churches repairs, they will ſet it down in glaſed windows. But under the praiſes of Nature lurks the enemies of Grace. *Dum laudatur hypocrita, lædi-*

tur

tur gratia. Look how much we arrogate to our own applause, we derogate from Gods praises. Vain-glory is like *Naamans* Leprosie, a foul character upon a fair paper. What is the acclamations of men to the approbation of God? To be cried up on earth by them that are about us, and cried down in heaven by him that is above us? As one flaw robs the diamond of the oriency of its splendor; so one flye spoils the Apothecaries box of the fragrancy of its odor. *Therefore when thou dost thine alms let not thy left hand know what thy right hand doth*, Matth.6.3. Acts of mercy they are right hand acts, and so singular; but the left hand must not know them becaufe the left hand will make them known. It is a rare thing for a Christian to do much in secret, and to keep it secret when its done. God is nearer to us then we are unto our selves. You need not sound a trumpet, for any thing that is bestowed; for when the trumpet shall sound, every thing shall be revealed. Where the river is the deepest, there the water

Vid. Chem. Harm. Evang. cap. 51. p. 772. 773.

ter glides the ſmootheſt. Empty casks ſound moſt, when the well fraught veſſel ſilences its own fulneſs. The ſhadow of the Sun is largeſt when his beams are weakeſt. *Honor me before the people*, 1 *Sam.* 15. 30. There is little worth in outward ſplendor, if vertue yield it not an inward luſtre. When this ſun is in its meridian, it may be masked with a cloud. By climbing of too high a bough, you may hang your ſelves upon the tree. Some had rather ſuffer the agony of the croſs, then the infamy of the croſs. Its more to them to be diſpraiſed then it is to be deſtroyed. *And a certain woman caſt a peice of a milſtone upon* Abimelecks *head, and brake his ſcull; then he called haſtily unto the young man his Armorbearer, and ſaid unto him, Draw thy ſword and ſlay me, that men may not ſay A woman ſlew me*, Judg. 9. 53, 54. Behold ſaith one, *Homo moritur, at ſuperbia non moritur; The man dyes, but his pride dies not.* God may reject thoſe as copper, whom men do adore as ſilver. *He is a Jew which is one inwardly, and circumciſion is that of the heart*,

Quid aliud amant (hypocritæ) quam gloriam, quâ velabant etiam poſt mortem tanquam vivere in ore laudantium Aug. ubi prius.

heart, in the ſpirit, whoſe praiſe is not of men but of God, Rom.2.29. The praiſe of an Hypocrite is not of God but of man; the praiſe of an Iſraelite is not of man but of God. The one deſires to ſeem good that he may be praiſed, the other to be good that God may be pleaſed. The Saints on earth are to imitate the Angels in heaven; *and they had the hands of a man under their wings,* Ezek.1.8. They had not their wings under their hands, but their hands under their wings: Their hands note their activity, their wings their celerity; Their having their hands under their wings, the obſcurity of their motions: They will not have others to fall down to worſhip them about the Throne, but fall down themſelves to worſhip him upon the Throne. Our Lord Jeſus Chriſt, that did the moſt excellent works that ever were done, *He ſhall not cry, nor lift up, nor ſuffer his voyce to be heard in the ſtreets,* Iſa. 42.2. *He ſhall not cry,* that is, he ſhall not be contentious; *He ſhall not lift up his voyce in the ſtreets,* he ſhall not be vain-glorious. *The Phariſes ſtood and*

prayed

prayed with himself, God, I thank thee I am not as other men are, extortioners, unjust, adulterers, or even as this publican, Luk. 18.11. Hypocrites are better in shewing forth their own worth, then they are in shewing forth of their wants; at the displaying the banners of their perfections, then at the discovering of the baseness of their transgressions. *I am not as other men are*; as if he had been such a fellow as had no fellow. Ambition is so great a planet that it must have a whole orbe to it self, and its impatient of a consort. Because he was not so bad as the most, he thought himself as good as the best. A Sun-burnt-face seems fair when compared with a Blackamoor. But can cyphers compleat a sum? This Pharisee was as far from being religious, as he was from being scandalous. But upon what foundation did he rear this superstruction? vers. 12. *I fast twice aweek, I give tithes of all I possess.* He proclaims all without doors that is done within. They say of the sea it loses as much in one part of the land as it gains in another: Thus

O quot habet iste in seculo imitatores, qui festucam in oculo fratris vident, trabē autem in oculo suo non considerant! Stel. in loc.

Nec quicquam jam ferre potest Cæsare priorem, Pompeiusve parem. Lucan.

Celavit hic Pharisæus peccata, quæ confiteri debuerat & bona si. quæ fecerat patefecit. Stella loc. jam citato

Thus what victory formaliſts ſeemingly get over one luſt, they loſe it again by being impriſoned to another: They trade not for Gods glory, but for their own glory. If a tear be ſhed, or a prayer be made, whatever is performed by them, ſhall be divulged by them. He that trafficks in Gods ſervices, to fraught himſelf with mans praiſes, ſuffers ſhipwrack in the haven, and loſes his wages when he comes to receive pay for his works. Its ſtoried of *Alexanders* Footman, that he ran ſo ſwift upon the ſand, that the print of his footſteps were not ſeen: Thus ſhould it be with Chriſtians, nothing is more pleaſing unto God, then a hand that is largely opened, and a mouth that is ſtraitly cloſed. Moſt perſons are like *Themiſtocles*, that never found himſelf ſo much contented, as when he heard himſelf praiſed. I will not ſay a gracious heart never lifts up it ſelf, but I will ſay that grace in the heart never lifts up it ſelf. Grace in the heart ever acts like it ſelf, but a gracious heart doth not always ſo. A Saint ſhould

be

be like a ſpire ſteeple, *minimus in ſummo*, that is, ſmalleſt where it is higheſt: or like thoſe orient ſtars, the higher they are ſeated, the leſſer they are viewed. Uſually your greateſt boaſters are your ſmalleſt workers. Your deep rivers pay larger tribute to the ſea then ſhallow brooks, and yet empty themſelves without a murmuring noiſe. I have read a ſtory of a harlot that offered to build up the walls of a City that *Alexander* had thrown down, ſo ſhe might ſet her own arms upon them. O what will not an Hypocrite do, ſo he may ſet his own arms upon it, when it is done? That is the firſt.

2. To bring up the bottom of our lives to the top of our lights. Look how far our lives are from Gods precepts to do them, ſo far his ears are from our prayers to hear them. Since the tree of knowledge hath been taſted, the key of knowledge hath been ruſted. Man ſinned away his light, when he ſinned againſt his light. *Adams* candle aſpiring to be a ſun, hath burnt the dimmer ever ſince.

The natural man receiveth not the things of the Spirit of God, for they are fooliſhneſs to him, neither can he know them, becauſe they are ſpiritually diſcerned. 1 Cor. 2.14. Spiritual truths, they oppoſe the wickedneſs of reaſon; becauſe they are againſt it; therefore a natural man cannot reliſh them. They exceed the weakneſs of Reaſon, becauſe they are above it, therefore a natural man cannot perceive them. It's better to be a toe in the foot, and to be ſound, then to be an eye in the head, and to be blind. *But grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt,* 2 Pet. 3. 18. Without grace there may be a knowledge that is ſeeming, but without grace there cannot be a knowledge that is ſaving. As the water engenders the ice, and the ice the water; ſo by knowledge is grace produced, and by grace is knowledge increaſed. *If ye know theſe things, happy are ye if you do them.* To obey the truth, and not to know, is impoſſible; to know the truth and not to obey it, is unprofitable.

Not

*Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my father which is in heaven, Mat.*7.21. Divine knowledge is not like the light of the moon to sleep by, but its like the light of the sun to work by. Its not a Loyterer in the market place, but a laborer in the vineyard. A man may be a great Schollar, and yet be a great sinner. *Judas* the Traytor, was *Judas* the Preacher. The Toad hath a pearl in its head, and poyson in its bowels. The tree of knowledge may be planted, where the tree of life never grew. A man may be acquainted with the grace of truth, who never knew the truth of grace. Parts and gifts without grace and holiness, are but like *Uriah's* letters, that cut the throat of him that carried them. You are never the better for your light, if you be never the better by your light. The sun that whitens the cloth, tanns the Blackamoor. Shall that be the brand of Christians which was the bane of Heathens; *Because when they knew God, they glo-*

rified him not as God, Rom.1.21. Th
flint ſtrikes the ſteel in vain that pr
pagates no ſparks. You had as goo
let the Devil put out your eyes th
you ſhould not ſee the truth, as let hi
cut off your legs, that you ſhould n
walk in the truth. Naked knowled
it may make the head giddy, but
will not make the heart holy. Wh
would fraught his ſhip with ſu
droſſy ore? or ſtay for ſuch a gale
cannot waft him to his harbor? ſh
we hold a candle in one hand, a
draw a ſword with the other: Ho
many Profeſſors are the
that know what is to b
done, but never do what
to be known? they carry
bright candle in a dark la
thorn. Give me the Chriſti
an that perfectly ſees th
way that he goes, and readily goe
the way that he ſees. Thats ba
ground that brings forth nothing ex
cept it be forced. *To him that know
eth to do good and doth it not, to hi
it is ſin*, Jam.4.17. Though ſins o
ignorance are more numerous, ye
ſin

Iſti omnes ſimiles illis ſunt qui pro bona valitudine ſacrificant, & in ipſo ſacro epulis ſe ingurgitant, quæ bonæ valetudini ſunt contraria. Stamp. prompt. Mor. p. 1.0.

ſins of knowledge are more dange-
rous. Your darkneſs will be the black-
er, becauſe your light hath been the
clearer.

Pharnaces ſends a Crown to *Cæſar*
at the ſame time that he rebelled a-
gainſt him, to whom *Cæſar* makes
his return, *Faceret imperata prius*;
*Let him firſt lay down his rebel-
lion, and then I will accept of his
crown.*

There is many that ſet a crown
of glory upon the head of Chriſt by a
good profeſſion, that plat a crown
of thorns upon the head of Chriſt by
an evil converſation. By the words
of our lips we may adore Religion;
but its by the works of our lives that
we adorn Religion.

It was the ſaying of one, *That in
the beſt reformed Churches, there was
the moſt deformed Chriſtians.* Look to
it; for all will be pulled down without
you, if there be nothing raiſed up
within you. *But we all with open face
beholding as in a glaſs the glory of the
Lord, are changed from glory to glo-
ry by the ſpirit of the Lord,* 2 Cor. 3.18.

As trees without fruits are unprofitable; ſo knowledge without works is abominable. Thoſe two ſiſters *Leah* and *Rachel* are fit Emblems of knowledge and obedience: Knowledg like *Rachel* is beautiful, but Obedience like *Leah* is fruitful. He that will not do what he knows, ſhall not know what to do. *Be wiſe as Serpents, and innocent as Doves*; The Serpents eye is an ornament, when its placed in the Doves head. O how unanſwerable are the lives of Profeſſors to the lights of Profeſſors! They have the light of the ſun for wiſdom and knowledge, but want the heat of a candle for grace and holineſs.

I have read a ſtory of a Painter that being blamed by a Cardinal for putting too much red in the faces of St. *Paul* and St. *Peter*, anſwered, *It was to ſhow how much they bluſhed at their behaviours that ſtiled themſelves their Succeſſors.* Were *Abraham* now on earth who is in heaven, how would the Father of the Faithful bluſh to ſee their actions, that ſtile themſelves his off-ſpring! The Saints of old

though

though there was leſs grace diſcovered to them, yet there was more grace diſcovered by them. They knew little, but did much; we know much, but do little. *He was a burning and ſhining light.* To ſhine is not enough, a glo-worm will do ſo: To burn is not enough, a fire-brand will do ſo. Light without heat, doth little good; and heat without light doth much hurt. Give me thoſe Chriſtians that are burning lamps as well as they are ſhining lights. The Sun is as vigorous in its moving, as it is luminous in it's ſhining. I know the light of nature wants force to repel the luſts of nature. But will any ſay the day is dawning, when the skie puts on her ſable cloathing? And how monſterous is it to ſee that Chriſtians tongues ſhould be larger then their hands! That they ſhould ſpeak ſo much of God to others, and act ſo little for God themſelves. That is the ſecond.

3. Singular action that ſhould be done by a ſingular Chriſtian, is to prefer the duty that he ows, above

the danger that he fears. Chriſtians ſhould prize their ſervices above their ſafeties. *The wicked flies when no man purſues, but the righteous are as bold as a Lion*, Prov.28.1. The fearful Hare ſquats at every noyſe, when the ſtout lion is unmoved at the greateſt clamors. Should Believers for every croſs wind that blows ſhrink back on earth, they would never keep their road to heaven. *My righteouſneſs I hold faſt, and will not let it go*, Job 27.6. He kept his righteouſneſs in his heart, when he could not keep his riches in his hands; uprightneſs is ſuch a complexion as is not ſubject to alteration. The lawrel keeps its greenneſs in the winter ſeaſon. Times of trouble have ever been times of trial. Its the ſuffering ſeaſon that is the ſifting ſeaſon. Now dangers makes the world leave their duties. The ſithe of perſecution cuts down the tender graſs of their devotion. They that carry not the yoke of Chriſt upon their necks, will never carry the croſs of Chriſt upon their backs. Its the doing of what is good, that ſupports

in

in the ſuffering of what is evil. The fleſh it is an enemy unto ſufferings, becauſe ſufferings is an enemy to the fleſh. It may make a man an earthly Courtier, but it will never make a man an heavenly Martyr. Wicked men they ſtumble at ſtraws in the way of ſalvation, that can leap over blocks in the rode of deſtruction. Lay heavy weights upon rotten boughs and they will quickly break in ſunder; if they take up Religion in a *fair day*, they will lay it down in a *foul one*. God likes no ſuch bargains; Lord, I am willing to ſerve thee, but unwilling to ſuffer for thee. I will go to ſea, but on condition I ſhall meet with no ſtorms. I will enter the war but on condition I ſhall have no blows. They would fain be wafted to the point of *felicity* in ſuch veſſels as might not be toſſed on the waters of *calamity*. Such think much to borrow a thorn though it be taken from their Saviours Crown.

Some there are that will ſacrifice a *ſtout heart* to a *ſtubborn will*; And will rather dye as *Martyrs* for *errors*, then

then bow as *servants to truth.* How shall they ever stand *for Christ*, who did never stand *in Christ?* But believers study more how to *adorn the cross*, then how to *avoid the cross?* accounting it *better* to be saved in *rough waters*, then drowned in a *calm ocean.*

Temporary Professors are like Hedge-hogs that have two holes, one to the *North*, the other to the *South*: when the South wind suns them, they open to the North, and when the North wind chills them, they go to the South. They will lose their *activity*, to finde their *security.* It was the saying of the King of *Navarr* to *Beza*, *That he would in the cause of Christ, sail no further then he might retreat safe to the shore.*

Man is a life-loving creature; he is afaid to follow *truth too near* at the heels, lest it should *lift up his foot* and dash out his *brains.* Weak grace *will do for God*; but it must be strong grace *that will dye for God.* A true Christians will lay down his *lusts at the command of Christ*, and he will lay down his

life

life for the cauſe of Chriſt. The trees of righteouſneſs, the more they are *ſhaken by the wind*, the faſter they are *rooted in the ground.* What art thou a *member of Chriſt*, and yet afraid to be a *Martyr for Chriſt?* *Si beati ſunt qui moriuntur in Domino, quam beati ſunt illi qui moriuntur pro Domino? If they be bleſſed that die in the Lord, how bleſſed are they that die for the Lord?*

What though the *fleſh do return to duſt*, ſo the *ſpirit do return to reſt?* what is the body of *Adam* for a ſoul to *live in*, to the boſom of *Abraham* for a Saint *to lye in?* Righteous *Abel*, the firſt *Soldier* in the *Church Militant*, was the firſt-*Saint* in the *Church Triumphant*: He offered up a *ſacrifice*, when the *Altar* was ſprinkled with his *own blood.* But as his body was the firſt that ever *took poſſeſſion of earth*, ſo his ſoul was the firſt that ever had *a tranſlation to heaven.*

Should ſuch a man as I flie? ſaith *Nehemiah*; A man that hath been ſo much honoured, and a man that hath been ſo much uſed. It is better to *dye*

dye a Conqueror then to *live a Coward*. They who will be no leſs *then combatants*, they ſhall be more *then conquerors*. None are ſo *conragious* as thoſe who are *religious*. A Chriſtian if he *lives*, he knows by *whoſe might* he *ſtands*; and if he *dies*, he knows for *whoſe ſake he falls*. Where there is no confidence in God, there will be no continuance with God. When the wind ceaſes to fill the ſails, the ſhip ceaſes to plough the ſeas. The *taints* of *Iſhmael*, ſhall never make an *Iſaac* out of love with his inheritance.

If a *righteous cauſe* brings you into ſufferings, a *righteous God* will bring you out of ſufferings. Chriſt is beholden to his enemies as well as to his *friends*. Their malicious *oppoſition* wrought out his glorious *exaltation*. The worſt that men can do againſt Beleevers, is the beſt that men can do for Beleivers. The worſt that they can act againſt them, is to ſend them *out of earth*; and the beſt they can do for them, is to ſend them up *to heaven*.

It

It was the expreſſion of one of the *Martyrs* to his *Perſecutors*, *You take a life from me that I cannot keep, and bestow a life upon me that I cannot loſe*; *which is as if you ſhould rob a man of counters, and furniſh him with gold.* He that is aſſured of a *life that hath no end*, cares not how ſoon *this life is at an end.*

All this is come upon us, yet have we not forgotten thee, neither have we dealt falſely in thy covenant. Our heart is not turned back, neither have our ſteps declined from thy way. Though thou haſt ſore broken us in the place of Dragons, and covered us with the ſhadow of death, Pſal. 44. 17, 18, 19. Beleevers are like the moon, that wades out of her ſhadows by keeping her motion, and leaves not her ſhining for the barking of dogs. Shall we ceaſe to be *Profeſſors*, becauſe others will not ceaſe to be *Perſecutors*? by the ſeed of the ſerpent the heel of the woman may be bruiſed; but by the ſeed of the woman the Serpents head ſhall be broken. Chriſtians, ſee you *good times*? prepare for *bad times*; there is no

ſpring

ſpring without its fall; no *Summer*, but hath its *Winter*; he never reaped comfort in the *night of adverſity*, that did not ſow it in the *day of proſperity*.

Many waters cannot quench love, neither can the floods drown it, Cant. 8. 6. The fire of affection is not quenched by the water of affliction. But if the trade of piety cannot be peaceably driven, Formaliſts will ſhut up their *ſhop-windows*. They will rather tarry out of the land of *Canaan*, then ſwim to it through the red ſea. But a beleever never falls aſleep for Jeſus, till he falls aſleep in Jeſus.

If it be thou, bid me come to thee on the water, *Matth.* 14. 18. Love can walk on the *water without drowning*, and lie in the *fire without burning*. Its ſaid of the Serpent, that he cares not to what danger he expoſes his body, ſo he ſecures his head. Thus it is with a Chriſtian, he cares not to *what hazard* he expoſes his *ſubſtance*, ſo he may *but enjoy his Saviour*.

None of theſe things move me, neither count I my life dear to my ſelf,

ſo

ſo I may finiſh my courſe with joy, Act. 20. 24. A Saint is *inwardly pious*, when he is *not outwardly proſperous*. The ſharper ſuch Phyſick is in its *taking*, the ſounder the *Patient* is for *its working*. The higher the floods ſwell on earth, the nearer the Ark mounts up to heaven.

God can ſtrike ſtrait ſtrokes with crooked ſticks, and make the Devils droſs to fetch off the ruſt that cleaves to his gold. Chriſtians are crucified *by the world*, that they might be crucified *to the world*. God makes it to be an *enemy to you*, that he might make you an *enemy to it*. Remember Chriſtians, that *Religion* is *that Phœnix* that hath always flouriſhed in her *own aſhes*. Magiſtrates they defend *the truth with their ſwords*, but Martyrs they defend *the truth with their bloods*: And the loſing of *their heads* makes way for the receiving of *their crowns*.

How ſhould we land at the haven of reſt, if we vvere not toſſed upon the ſeas of trouble? If *Joſeph* had not been *Egypts priſoner*, he had not been *Egypts Governour*. The iron chains

chains *about his feet*, uſhered in the golden *chain about his neck*. Temporal diſadvantages are but gentle blaſts, but eternal are inſupportable ſtorms. Tell me beleevers, is not *Chriſt with his croſs* for a few years, better then *Dives* with his *dainties* for a few days? What is a *ſhort happineſs attended with an everlaſting miſery*, to a *ſhort miſery attended with an everlaſting happineſs*? Thats the third.

4. Singular thing is, *To ſeek the publick good of others, above the private good of ourſelves. Non nobis ſolum nati ſumus (ut præclare ſcriptum eſt à Platone) ortuſq; noſtri partem patria vendicat, partem parentes, partem amici.* *Tull. lib.* 1. *de Officiis.* As we are not born by our ſelves, ſo we are not born for our ſelves.

Seekeſt thou great things for thy ſelf? ſeek them not, Jer. 45. 5. For Saints to ſet their *hearts* upon what beaſts do ſet their *feet*, it is as if a King ſhould leave *his Throne* to follow *the plough*. Or as if one ſhould deſert a Mine of gold, to dig in a pit of gravel. Self-

ſearchin

ſearching makes a man that is vertuous; but ſelf-ſeeking ſpeaks a man thats covetous. I am loth to draw a line in any mans picture with a black coal. Yet how many are there who have been in *publick places*, that have had *private ſpirits?* they which pretended to do *every thing* for the good of others, intended not to do any thing but for the good of *themſelves*. Such *ſuccours* at the *root* draw away the ſap from the *tree*. They ſet Kingdoms on fire to roſt their eggs by its flames. Theſe *Drones* creeping into the *Hive*, have ſtoln away the *honey*, whilſt the labouring *Bees* are ſtarved.

O that too many were not like crows, which at firſt ſeem to bewail the dying ſheep, but at laſt are found picking out their eyes. Some there are that will never *want fire*, ſo long as others yards *afford fuel*. They make themſelves fair cupboards with *others plate*.

There is a proverb, but none of *Solomons*, *Every man for himſelf, and God for us all*. But where every man

is for himself, the Devil will have all. A self pleaser is a God-displeaser; though he may find himself whilst he lives, yet he will lose himself when he dies. How justly may that complaint be taken up, which so sadly was laid down, *For all seek their own, but none the things that are Jesus Christs!* Phil. 2. 21. A selfish spirit will not *sow the seed*, except he may *reap the harvest*: nor plant the vines except he may taste the grapes. There is no driving of such chariots without oyling of *their wheels*. May, we not say to many, as a great man said to his servant, *Your rise hath been my fall!*

The heathen Seneca was of another judgment *Ego hic vivam quasi sciam me alijs natum.* de vita beata. c. 20.

Non quæ ad salutem proximorũ & honorem Dei quærunt, sed quæ ad lucrum, & gloriam. Aquin in loc.

If *Dives* be tormented, *quia cupidè servavit sua*, what shall be his portion, *qui avide rapit aliena?* If those fists shall be cut off which so closely clasped *their own*, what shall become of those hands that are open to grasp *other mens?* It was *Israels* lamentation, *that those who were clad in scarlet embraced the dunghil*; but it may be *Englands* lamentation, *that those who embraced the dunghil are cloathed in scarlet*

ſcarlet. Every mans private advantage is wrapt up in the good of the publick. A drop of water is ſoon dried up when alone, which in the Ocean retains its moyſture. A ſingle beam of light is ſuddenly obſcured, which in the body of the Sun ſecures its ſplendor. Yet how many have turned *the Commonweal* into a *Common wo*, by ſpinning their fine cloaths out of the Nations fleece, when it was torn to pieces? How many noble birds have been *deplumed*, that their *wings* might be *richly feathered*? When any ſprings have been opened, they have laid pipes to conveigh the water into their own ciſterns. Our pretended *Pilots* have ſteared the ſhip of plenty into their own *haven*. But I hope Juſtice will ſqueeze ſuch ſpunges, and leave them as dry at the laſt as they were at the firſt. They are no better then *moaths* that eat into other mens *cloathes*, that make a *maſk of Religion*, only to hide the *face of Rebellion*.

Nullum vitium tetrius quam avaritia præſertim in principibus & Remp. gubernantibus; habere Remp. ub. queſtui, non modò turpe eſt, ſedetiam ſceleratum, & nefarium. Sibelius conc. ſept. p. 143.

To advance the riches of a *private person*, out of the *publick ruines of a Nation*, is as if the ſtomach, a publick Officer, ſhould keep all the meat to it ſelf, and ſtarve the *whole body*. Naturally every man is his own *Alpha* and his *own Omega*; he hath his beginning from himſelf, and his ending in himſelf.

It was a dogged ſpeech of *Cain*, *Am I my brothers keeper?* He that would not be his brothers *keeper*, would be his brothers *Butcher*. How many have riveted themſelves into *their poſſeſſions* by the bones of *their murdered brethren*; and paved cauſies to *preferments* with the ſculls of noble *Patriots!*

He thought it was not his duty to be his brothers keeper, but never thought it was againſt his duty to be his brothers executioner. *Aſſem. Annot. in loc.*

Self-ſeeking hath been ſo long pulling the ropes, that it hath rung the paſſing bell of three Nations. O how ſad is it to ſee the *chamber a trimming* whilſt the houſe is a burning? the cabin a filling, whilſt the ſhip is a ſinking? or the neſt a building, whilſt the tree is falling? But can better fruit

fruits grow upon the tree of *Anarchy* and *confusion* then *cruelty* and oppression? They deserve to have *their heads separated from their bodies*, who have *separated the body from its head.*

If I perish I perish; But how can I endure to see the evill that shall come upon my people, Esther 8.6. She did not prefer her *own life* above her *peoples*, but her peoples lives above her own. *Theodosius*, when he lay upon his dying *pillow*, was more studious how to do his *Kingdom good*, then how to bear his *own pains*, as appears by his counsel to his sons, to whom he left it.

Thus *Æneas* tells *Dido* how unwilling *Anchises* was to live after the ruines of *Troy*.

Abnegat excisâ vitam producere Troiâ. Virg. Æn. l. 2. *propè finem.*

Virumq́, hortatus ut pietatem perfectam custodirent: hâc enim (inquit) & pax conservatur, & bella conficiuntur. Theod. Hist. Ec. l. 5. c. 25.

The Eagle though she was the Queen of birds, as the Lion is the King of beasts, was not offered up in sacrifice herself, because she lived on the spoil of others. Grace makes a Christian *homo homini Deus*; not only to carry it like a *man to God*, but to carry it like a *God to man.*

For ye know the grace of our Lord Je-

sus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich, 2 Cor. 8.9. A drop of his blood is worth a sea of ours, and yet *he died our death*, that *we might live his life*, and suffered our *hell*, to bring us to his *heaven*. He was conceived in the *bowels of his mother*, that we might be received into the *bosom of his Father*. His love began in his eternal *purposes of grace*. and ends in our eternal *possessions of glory*.

Why was the Bread of life an hungry, but to feed the hungry with the *bread of life*? why was *Rest it self* weary, but to give the *weary rest*? why did he *hang upon the cross* in mount *Calvary*, but that we might sit upon *the throne* in mount *Sion*? His face was *covered with spittle*, that ours might be *enamelled with glory*. Why did this *Jonah* cast himself into the *sea of his fathers wrath*, but to save the ship of *his Church from drowning*? Christians, you are not vessels in which the *waters of life are lodged*, but pipes through which it is *to be conveyed*.

If the mountains overflow *with moysture*, the valleys are *the richer*; but if the head be full of *ill humors*, the *whole body is the worser*. Happy are those persons that God will use as besoms to sweep out the dust from his Temple; that shall tug at an oar in that boat where Christ and his Church are carried.

For David after he had served his own Generation, by the will of God, fell asleep, Act. 13.36. *Davids* service was not *swallowed* up in the *narrow gulf of self*. He did not draw al his lines to the *ignoble center* of his *own ends*. Such birds are bad in the *nest*, but worse when *winged to fly abroad*. *He served his own generation*; not the generation that was before him, for they were dead before he was living; nor the generation that was behinde him, for they were living after he was dead. Every *gracious spirit* is publick, though every *publick spirit* is not gracious. God may use the Midwifery of the Egyptians, to bring forth the children

Advertite animum, populi capita, atq; à Davide discite, quid cor vestrum a pe ere debeat. Mundi hujus fallacibus opibus inhiare vos haud decet. Sibel. ubi supra.

of the *Israelties*. An Iron key may open a golden treasury, and leaden pipes convey *pleasant waters*.

I saw a great wonder in heaven, a woman cloathed with the sun, and the moon was under her feet, Rev. 12. 1. Though *carnal blessings* may be communicated to a man that is *spiritual*, yet *spiritual blessings* shall not be communicated to a man that is *carnal*: When the Moon is *waxing*, she hath her shut end towards the earth, and her open end towards heaven; but when the moon is *waining*, she hath her open end towards earth, and her shut ends toward heaven: They that *live* most *downwards*, they *dye* most *upwards*. Meteors, whilst they keep above in the firmament yield a glorious lustre, but if they decline they fall to the earth and come to nothing.

If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy, Psalm. 137. 6. Old *Ely* mourned more for the loss of his Religion, then for the loss of his relation; his heart was broken before his neck was

broken

broken. If the Church be loſt we cannot be ſaved, if the Church be ſaved we cannot be loſt.

Auguſtus Cæſar carried ſuch an intire love to his Country, that he called it *Filiam ſuam*, his *own daughter*; therefore refuſed to be called its *Maſter*, but would be called its *Father*, becauſe he ruled it *non per timorem, ſed per amorem*; *Not by fear but by love.* The people at his expiration uſed this bitter lamentation, *Utinam aut non naſceretur, aut non moreretur.* Macrob. *O would to God that either he had never lived, or elſe that he had never died.* The worth of good Rulers is beſt ſeen in the want of good Rulers. As we ſee more in the diſcompoſure of a Watch then when its wheels are ſet together. Such whoſe lives deſerve no prayers, their deaths deſerve no tears.

And this he had with the conſent of all. *Patris patriæ cognomen univerſi repentino maximoq; conſenſu detulerunt ei.* Suet. p. 101.

A ſelf-ſeeker he breaths unreſpected, and he dies unlamented. When once a man becomes a God to himſelf, he then becomes a devil to others, and cares not who ſinks in the ſea ſo he arrive

rive but safe at the shore. Those wretches in the *Acts*, rather then a few shrine-makers should lose their gains, cared not though a whole City lost their souls.

Its reported of *Agrippina* the mother of *Nero*, who being told that if ever her son came to be an Emperor, she would find him to be her murderer; she answered, *Peream ego, modo ille imperet*; *Let me perish, so he may be Emperor.* There is many such, who though they do not utter it with their tongues, yet harbour it in their breasts; *Pereat Religio, modo ego imperem*; *Let Religion perish, so I may florish*: *Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them, and I will make of thee a great Nation*, Exod. 32.10. But the affection of *Moses* as a Ruler, quencht the affections of *Moses* as a Father.

And such was the noble disposition of *Joshua*, that he first divided *Canaan* into several parts, and portions for the Tribes of *Israel*, before any provision was made for his own family,

mily. Give me ſuch carvers, as ay not all the meat upon their own renchers. Thats the fourth.

5. Singular thing, *is to have the eautifulleſt converſations among the lackeſt perſons.* A wicked man as he oyſons the air in which he breaths, o he pollutes the age in which he ives. The putrid grape corrupts the ound cluſter. *Joſeph* by living in the Court of *Pharoah*, had learnt to *ſwear y the life of Pharoah.* A High Prieſts all will inſtruct a *Peter* how to diſclaim is Maſter. The ſweet ſtreams loſe heir freſhneſs by gliding into the ſalt eas. They which ſail amongſt ſuch ocks, may quickly ſplit their own hips.

Principis mores mirâ vi in populũ tranſfunduntur. Stapl. pro. mor. p. 578

When vice runs in a ſingle ſtream, s then a paſſable ſhallow; but when any of theſe meet together they well a deeper channel. *I will put nmity between thee and the woman, nd between thy ſeed and her ſeed,* Gen. 3. 15. There muſt be no harmo- y where the chief Muſician will have jar. Its better to have *the enmity* of

of wicked men then it is to have th *ſociety* of wicked men. By the fo mer they are moſt *hateful*, but by th latter they are moſt *hurtful*. A goo man in bad company, is like a gree ſtick amongſt dry ones; They ma ſooner kindle him then he can quen them. As *ſheep* amongſt *briars* are inju rious unto their *fleeces*; ſo *Saints* amon *ſinners* do an injury to their *graces*.

Be not unequally yoked together wit unbeleevers; for what fellow ſhip hath righteouſneſs wit unrighteouſneſs? and wha communion hath light wit darkneſs? And what concor hath Chriſt with Belial? o what part hath beleiveth wit an Infidel? 2 Cor. 6.14,15. To ſee Saint and a ſinner aſſociated with on another, is to ſee the living & the dea to keep houſe together. Chriſts dove wil be ſullied amongſt the pots. By th evil the good may ſooner be corrupt ed, then by the good the evil can b converted: The finer bread in th oven partakes of the courſer, but ſel dom doth the courſe partake of th finer

Non debetis jugum ducere cum infidelibus, quia alius habitus eſt in vobis, alius in illis; in vobis quidem eſt habitus juſtitiæ, in illis verò eſt habitus iniquitatis Aquin. in loc.

Peccatum adeò facile alios invadid, ut nulla peſtis tantopere aerem inficere poſſit. Chem. har. Ev. p. 87.

ner. If you put an equal proportion f ſowre vinegar to ſweet wine, the inegar will ſooner ſowre the wine, hen the wine will ſweeten the vine-ar.

That is a ſound body that is health-ul in a peſt-houſe. Its as great a won-er to ſee a Saint ſo good amongſt hoſe that are evil, as it is to ſee a inner ſo evil amongſt thoſe that are ood. In the ſalt ſea the fiſh retains s *freſhneſs*, amongſt the noyſom eeds the roſe preſerves its *ſweetneſs*; he fire burns the *hotteſt* when the eather is the *coldeſt*.

It was the ſaying of a Chriſtian ſoften as ever he came amongſt the ngodly, *He returned leſs man from them, then e was before he came to hem.* It is a ſingular thing or Saints to carry it ſo mongſt ſinners, as to do uch good to them, and o receive no *hurt from hem*; to touch pitch and ot to be defiled. If we annot help them, its

Vt ligna arida igni admota cito flammam concipiunt, ſic homines ob naturæ corruptionem aliorum improborum exemplis facillimè impelluntur, ut ſecure eadem committere audeant. Idem. ib.

Theodoſius tametſi in ipſâ regiâ natus educatuſq; erat, nihil tamen ex illa educatione omnino contraxit mollitiæ, tarditatiſve Socr. Eccl. Hiſt. l. 7. l. 22.

their

their *unholineſs*; if they *hurt us*, it is our *unhappineſs*. By keeping of evil company, men are like thoſe that walk in the ſun, tanned inſenſibly.

Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your father which is in heaven. Mat. 5. 16. Light abides pure; though the *air* in which it *dwels* be corrupted, yet it admits of no corruption. Men may defile themſelves in the *light*, but they cannot defile *the light it ſelf*. The ſun ſhines all over an unclean world, and yet is without uncleaneſs. How many are there that are like dirty ſwine in the faireſt meadow; like *Judas*, that inſtead of being a Diſciple amongſt *Devils*, was a *Devil* amongſt *Diſciples*!

Non mediocris titulus virtutis inter prævos vivere bonum, & inter malignantes innocentiæ retinere candorem, & morum lenitatem. Bern. in cant. ſerm. 48.

Vivitur exemplis magis quam legibus.

Good company it brings fire to kindle our graces when they are freezing; but bad company it brings water to quench them when they are flaming.

Some obſerve that thoſe are the *ſweeteſt flowers* that grows neareſt the *ſtinckings*

kingest weeds. The Poets affirm, *at Venus never appeared so beautiful when she sate by black Vulcans side.* nd *Stevens* face never shined so glo-iously in the Church where all *were racious*, as before the Council where ll *were vicious*? How will that fire ubdue dry fuel, that hath prevailed gainst the green? Needs must that *ewel* be glorious in the sun that *glitters* in the *shade*. There are many men hat can suit with any men; they can e Professors amongst those that are rofessors, and scorners amongst hose that are scorners. These are ike the Planet *Mercury* in the *horo-cope* of *mans Nativity*, that is good n conjunction with those that are ood, but evil in the conjunction of hose that are evil.

Every man loves to be a man that s beloved, and is apt to take pleasure n them, who do take pleasure in him; nt take heed of ceasing to be good hristians, that others may think you ood companions: Its hard to be con-rmed to the world in the *outward an*, and transformed to God in *the in-*

ward

Noſcitur ex ſocio, qui non dignoſcitur ex ſe.

ward man: to be an *outward Heath* and an *inward Chriſtian*. Its a *Spani* proverb, *Tell me but where thou goeſt, I will tell thee what thou doeſt*. And ou Engliſh Proverb will Engliſh this Proverb, *That birds of a feather will flock together*: To be too intimate with ſinners, is to intimate that you are ſinners.

And being let go they went to their own company, Acts 4. 23. To whom ſhould beleevers joyn to but beleevers? There is no truſting the tameſt natures; let but the lions out of their *fetters*, and they will ſoon ſhow you *their bloody natures*. How dareſt thou be found lodging, in that houſe where God himſelf is not found dwelling? There is no ſleeping with dogs, without *ſwarming with fleas*.

Its a royal Diadem that Chriſt ſets on the head of his Spouſe; *As a Lily amongſt thorns, ſo is my Beloved among the daughters*, *Cant.* 2. 2. There are many thorns that are amongſt the Lil-

All the States, & Societies of men upon earth being compared to the Church, are but like thorns unto Lillies and Roſes, without all beauty, and delight, unpleaſant and harmful plants. *Pemble* in his ſerm. on Cant. 2.

lie

lies, but few Lillies that are amongſt the thorns. How rare a ſpectacle is it to ſee a beleever keep his beauty in the midſt of Blackamoors? to be like *Noah*, a *new man* in an *old world*? If *Lot* had been *polluted* with *Sodoms* ſins, he might have been *conſumed* in *Sodoms* flames.

Solus ipſe diverſâ ambulavit viâ, virtutem malitiæ præferens, &c. Chryſ. hom. 22. in cap. 6. Gen.

Its ill breathing in an infectious air. Satans progeny loves not to go to hell without ſociety: Its better to be with *Philpot* in his *colehouſe* then with *Bonner* in his *Palace*. A man may paſs through *Ethiopia* and yet be unchanged, but if he remains there he will be diſcoloured.

Illius enim uxor prior irretita laqueis Ariani erroris, irretivit, & ipſum adduxit ad communem ſecum in barathrum caſum. Theod. Eccl. Hiſt. lib. 4. cap. 12.

Eccleſiaſtical hiſtory ſaith of *Valens* the Emperor, that by marrying an *Arian* Lady he was himſelf inſnared in that wicked opinion. *Come out of her my people, that you be not partakers of her ſins, and that ye receive not of her plagues*, Rev. 18. 4. If *Rome* have left us in the foundation, let us leave them in the ſuperſtruction. Where they are fallen from

God, there let us fall from them. Where such worms breeds in the body of a Nation, they will be sure to eat out the *bowels of Religion.* Not to take away such traytors, is to make a nest wherein to hatch their treasons. That is the fifth.

6. Singular thing is this, *To chuse the worst of sorrows, before you commit the least of sins.* Others they chuse the *greatest sin* before the *smallest suffering*: which is like the fish that leaps out of the broyling pan into the burning flame; by seeking to shun an *external calamity*, they rush into *eternal misery*: What is this, but as if a man to save his hat, should lose his head? Or to sink the ship that is *sailing*, to avoid the storm that is *rising*? It is better to have the flesh *defaced*, then it is to have the *spirit defiled.*

Thus Spira, by laboring to preserve his outward estate, indangered the loss of his immortal soul.

Peccatum inter omnia mala existimare debemus maximum malum. Chem Evan. har. p. 878.

Though man be the Butt, yet it is sin that is the mark at which all the arrows of divine vengeance are shot. These spiders weave their

their own webs, and then are intangled in them. Our own *damnation* is but the product of our *own transgression.*

Wherefore doth a living man complain, a man for the punishment of his sins! Lam. 3. 39. When man had no *evil within him*, man had no *evil upon him.* He began to be *sorrowful*, when he began to be sinful. When the *soul* shall be fully released from the guilt of its *impieties*, the *body* shall be wholly delivered from the grief of its *infirmities.* *Sorrow* shall never be a *visitant*, where *sin* is not an *inhabitant*; the former would be a *foraigner*, if the latter were not a *sojourner.*

Peccatum omnia mala habet sibi adjuncta eorumque fons, & origo existit. Id. ibid.

God is as far from beating his children *for nothing*, as he is from beating his children *to nothing.* There is no way to calm the sea, but to *excommunicate Jonah* from the ship. Kill the *root* and the branches wither. Diminish the *spring* and the streams will fail. Remove but the fuel of *corruption*, and you exting-

Si serpentem negligis basiliscus fiet; si parva navis foramina non aperias, aqua paulatim accrescens submerget navem Stapl. p. m. p. 443.

extinguish the fire of *affliction*. The *wages of sin is death*, Rom. 6. 23. The *works* of sin are *hateful*, and the *wages* of sin are *mortal*. The corruption of nature, is the cause of the dissolution of nature. The *candle of our lives*, is blown out by the *wind of our lusts*; that is the weed that overtops the corn, the smoak that depresses the flame, and the cloud that over-shadows the sun.

Were it not for sin, death had never had a beginning; and were it not for death sin would never have an ending. Man, as a creature, is a *debtor* to *Gods Soveraignty commanding*; but man as a sinner is a *debtor* to *Gods severity condemning*.

Superest in nobis peccati reliquiæ adhærentes carni nostræ, donec simus in hâc vitâ, at hæ reliquiæ morte tollantur. Muse. loc. com. de rem. pec. p. 53.

What is so sweet a good as *Christ*, and what is so great an evil as *lust*? Sin hath brought many a Beleever into *suffering*, and *suffering* hath kept many a Beleever out of *sin*. It is better to be preserved in *brine*, then to rot in *honey*. The *bitter*

Afflictiones sunt remedia peccatorum, ut peccata sunt causæ afflictionum. Strap. promp. Mor. p. 497.

Physic

Phyſick is to be choſen before the *ſweeteſt poyſon*: *Sicut aurum reprobum igne conſumitur, probum vero igne declaratur.* In the ſame fire where the droſs is *conſumed*, the gold is *refined*. How many thouſands of ſouls had never obtained the *hopes of heaven*, if they had not failed by the *gates of hell*? As every *mercy* is a drop derived from the ocean of *Gods goodneſs*; ſo every *miſery* is a dram weighed by the wiſdom of *Gods providence*.

When *Eudoxia* threatned *Chryſoſtom* with baniſhment; *Go tell her*, ſaith he, *Nil niſi peccatum timeo*; *I fear nothing but ſin.* And indeed nothing but ſin is to be feared. Before we lanch out into any undertaking, it behoves us to ask our ſelves what is our tackling, if a ſtorm ſhould overtake us in our voyage. A bad *conſcience* imbitters the *ſweeteſt comforts*, when a good *conſcience* ſweetens the *biterreſt croſſes*. *Et quantam in conſcientia relinquent cicatricem vitia, vel ætate tenerrima perpetrata!* He that is not afraid to do evil, will be afraid to ſuffer evil. But what need

he fear a *croſs on the back*, who doth feel a *Chriſt in the heart*? Its the water without the ſhip that *toſſes it*, but its the water within the ſhip that *drowns it*. Its better to have a body conſumed to aſhes, then a ſoul that ſhall dwell with everlaſting burnings. Though we cannot live without *afflictions*, yet lets live above *afflictions*. Our *Patmos* is our way to *Paradiſe*. *Non niſi per anguſta, ad anguſta.*

Afflictio pios non conſtituit infælices aut miſeros, uti humana ſuadet ratio ſed contra felices, ac beatos. Laur. in Ep. Iac. p. 78.

Diligo quidem pati, ſed neſcio an dignus ſim. Ignat in Ep. ad Trall.

Suppoſe the furnace be heated *ſeven times hotter*, it is but to make us *ſeven times better*. They that are here croſſed for *well doing*, ſhall be hereafter crowned for *well-dying*. There is none ſo welcome to the ſpiritual *Canaan*, as thoſe that ſwim to it through the red ſea of their own blood.

Chriſtian, when thou comeſt into the world, thou doſt but *live to die again*; and when thou goeſt out of the world, thou doſt but *dye to live again*.

again. What is the grain the worſe for the fan by which it is *winowed*, or the gold for the fire by which it is *puriſied!*

Pendleton promiſed rather to fry out a fat body in flames of martyrdom, then to betray his Religion; but when the trial approacht he ſaid, *As he came not frying into the world, ſo he would not go flaming out of the world.* They who will not part with their luſts for Chriſt, will never part with their lives for Chriſt. But *Paul* and *Silas* they had their priſon ſongs, in the midſt of their priſon-ſufferings. Theſe caged birds ſang as ſweetly as thoſe that have skie freedom.

Thus that undaunted champion of Chriſt, οὐτε εἰμὶ τῦ Θεῦ, &c. *frumentum Dei, dentibus ferarum molar, ut mundus panis Dei inveniar.* Ign. in Ep. ad Rom

I have read a ſtory of a woman that being in travel in priſon, a little before her death ſhe cried out of her ſorrows: The Keeper askt her, *how ſhe could indure the fire, that made ſuch a noiſe at the bringing forth of a child? Well enough*, ſaith ſhe, *for now I ſuffer for my ſins, but then I ſhall ſuffer for my Saviour.* There is more evill in a

drop of corruption, then there is in a ſea of affliction. In ſuffering, the offence is done to us; in ſinning, the offence is done to God: In ſuffering there is an *infringement of mans liberty*; in ſinning there is a *violation of Gods authority*. The evil of ſuffering is *tranſient*, but the evill of ſin is *permanent*. In ſuffering we loſe the *favour of men*, in ſinning we hazard the *favour of God*. The roſe is ſweeter under the *ſtill* where it drops, then on the *ſtalk* where it ſprouts. The face of godlineſs is never ſo beautiful as when its ſpit upon. The beſt corn is that which lies under the clods in ſnowy weather.

It was a brave ſaying of *Vincentius* to his perſecutors, *Rage and do your worſt, you ſhall finde the Spirit of God more ſtrengthening the tormented, then the ſpirit of the devil can ſtrengthen their tormentors.* Let but Profeſſors do their beſt, and then let perſecutors do their worſt. Though you may feel their might, yet you ſhould not

Perſuaſeris nihil moramur præſertim cum moriendum eſſe nobis ſciamus. Juſtin. 2. Defenſ. ad Anton. Pium.

fear

fear their malice. *Nil deſperandum Chriſto duce, & auſpice Chriſto.*

Its ſtoried of *Hooper*, when he came to ſuffer; *O Sir*, ſaith one, *have a care of your ſelf; life is ſweet, and death is bitter:* *Ah*, ſaith he, *this I know; but the life to come is more full of ſweetneſs, and the death to come is more full of bitterneſs.* A man may ſuffer without ſinning, but a man cannot ſin without ſuffering. When *Philip* asked *Demoſthenes*, *If he was not afraid to loſe his head*; *No*, ſaith he, *for if I loſe my head, the* Athenians *will give me one immortal.*

Thus the Proconſul perſwaded and beſought the noble German (who ſuffered under *Verus*) *Vt quoniam admodum juvenis, & in flore eſſet, ſui ipſius miſereretur.* Euſeb. Hiſt. Eccl. cap. 15.

Do but liſten to the language that drops out of the mouthes of thoſe three children, or rather of thoſe three champions, *Dan.* 3. 17, 18. *We are not careful to anſwer thee in this matter; if it be ſo, our God whom we ſerve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand O King. But if not, be it known unto thee O King, that we will not ſerve thy gods, nor worſhip the golden image that thou*

Vos occidere quidem poteſtis, nocere non poteſtis. Juſt. ubi prius.

thou hast set up. Either they must *sin fouly*, or they must *suffer sadly.* Either they must bow to a *golden Image*, or burn in a *fiery furnace.* Yet they were as far from worshipping of his gods, as he was from worshipping of theirs. And *Daniel* chuses the *den of the lions*, before he will forsake the *cause of the Lamb.* Shall not we for his sake bear the *wrath of man*, who for our sakes did bear the *wrath of God*? Though obedience be better then sacrifice, yet sometimes to sacrifice a mans self is the best obedience. He that loses a baser life *for Christ*, shall finde a better life *in Christ.*

Thus *Polycarpe* was assaulted by *Herod*, and *Nicetes*, who said, *Quidnam mali fuerit dicere Domine Cæsar, sacrificareq; & conservari?* But he answered, *Facturus non sum quod consulitis*; and chose rather a flaming fire then to consent unto their fawning words. *Euseb. ubi prius.*

Chusing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin which are but for a season, Heb. 11.25. What is a cup of physick that takes away the *disease*, to a cup of poyson that takes away the *life*? They that live upon God in the *use of the creature*, can live upon God in the

the *loſs of the creature.* It was a brave expreſſion of one, *What I receive thankfully as a token of Gods love to me, I part with all contentedly, as a token of my love to him.*

For a good man one will even dare to dye, Rom. 5. 7. Will one dare to die for a good man, and ſhall we be afraid to die for a good God? *And others were tortured, not accepting deliverance that they might obtain a better reſurrection,* Heb. 11. 35. Some would have uſed any pick-lock to have opened a paſſage to their liberty; but they knew too much of another world to bid ſo high a rate for this world.

Melius eſt mihi emori propter Chriſtum Ieſum quam imperare finibus terræ. Ign. ad Rom.

It is ſtoried of *Hormiſdas* a noble man of *Perſia*, who was degraded of all his promotion, becauſe he would not alter his profeſſions; afterward they reſtored them all again, and ſollicited him to deny Chriſt, but he rent his purple robe, and laid all his Honours at the feet of the Emperor, ſaying, *Si ideo me ſperaſti pietatem deſerturam, habe tibi donum tuum una*

cum

cum impietate; If you think to make me deny Christ for the obtaining of my honours, take them all back again. He thought that Christ without his honors, was better then his honours without Christ.

The like constancy and resolution you may read of in the noble *Suenes*, and the zealous *Benjamin*, both barbarously used by the same Prince. *Id. ibid.*

It is storied of one of the Martyrs going to the stake, a Noble man wisht him to have a care of his soul: *So I will*, saith he; *for I give my body to be burned, to keep my soul from being defiled.* How many are there that had rather have sinful self satisfied, then to have sinful self crucified? As grace comes in at one door, vice goes out at another: as in a well, when one bucket comes up full, the other returns down empty. The only way to have the house of *Saul* weakened, is to get the house of *David* strengthned. Those Philistims that could not stand before *Sampson* in his health, how scornfully did they dance about him in his sickness! O remember sin, it is that which in this life doth debase us, and it is that which in the next life doth

both deſtroy us. Thoſe whoſe end is damnation, their damnation is without end. No condition is ſo intolerably *eaſeleſs*, as that condition which is unalterably *changeleſs*.

One ſeeing a woman going chearfully to priſon, O, ſaith he, *you have not yet taſted of the bitterneſs of death*: No, ſaith ſhe, *nor never ſhall*; *for Chriſt hath promiſed that they who keep his ſayings ſhall never ſee death.* A beleever may feel the ſtroke of death, but he ſhall never feel the ſting of death. The firſt death may bring his body to *corruption*, but the ſecond death ſhall never bring his ſoul to *damnation*. Though the croſs may be endured by them, yet the curſe is removed from them. Though they may live a life that is dying, yet they ſhall not dye a death that is living. There is no condemnation belongs to thoſe Chriſtians who do belong to Chriſt. That is the ſixth.

7. Singular thing is this, *To be a father to all in charity, and yet a ſervant to all in humility.*

Firſt,

First, *To be a father to all in charity.* That crop that is sown in mercy, shall be reaped in glory. In heaven there is riches enough, but no poor to receive them; In hell there is poor enough, but no rich to relieve them. Others they are deaf to the requests of mercy, They will do no good in the world, with the goods of the world. They are like spunges that greedily sucks up the waters, but yields it not forth again till they be squeezed. Necessity is not like to be *under of misery*; whilst those that would help cannot, for *want of ability*, and they which may help will not for *want of charity*. There is not a drop of water for such *Diveses* in hell, that have not a crum of bread for such *Lazerusses* upon earth. Every act of *charity*, is but an act of *equity*. Its not the bestowing of your *gifts*, but the paying of your *debts*. The *riches superfluity* was ordained to releive the poors

Thesaurus in arbe jam supero struit, qui pauperibus eos in hoc infero distribuit. Drex. ubi infra.

Those that forget benefits bestowed are not more to blame (in a very heathens account) then those that forget to bestow them: *Qui beneficium non reddit, non magis peccat, quam qui non dat.* Sen. de Ben. l. 1.

poors necessity. A Lady giving six pence to a beggar, told him, *That she had given him more then ever God had given her.* To whom he replied, *No Madam, God hath given you all your abundance. No*, saith she, *He hath but lent that to such as me, that we should give it to such as you.*

Whosoever beleiveth that Jesus is the Christ, is born of God. And every one that loveth him that begat, loveth him also that is begotten of him, 1 Joh. 5. 1. Holiness as it works a likeness to him that begets it, so it works a likeing of them that enjoys it. It is impossible that he should love the *person of Christ*, who doth not love the *picture of Christ.* He that loves *himself*, will not hate his *brother*; for whilst he is out of charity with his brother, God is out of charity with him, And we lose more for want of Gods love, then our brethren lose for want of our love.

Make to your selves friends of the mammon of unrighteousness, that when they fail they may receive you into everlasting habitations, Luk. 16. 9. He is not a covetous

vetous man that lays up some thing *providently*, but he is a covetous man that gives out nothing *willingly*.

Audite, O divites, novam è cœlo artem; novas colligendi, thesauri modus, SPARGERE, Erraslis hactenus, nam dando ditescimus, non corradendo, & servando. Drex. Christian. Zod. Sig. 7. p. 63.

The Sun of charity, though it rises at home, yet it should set abroad. The hopes of life should not make you *covetous*, but the thoughts of death should make you *bounteous*. Without your mercy the poor cannot live on earth, and without Gods mercy you shall not live in heaven. Others, their churlishness doth swallow up their charitableness. Instead of praying one for another, they are making a prey one of another.

Twas a Divine saying of the heathen, *Nihil magis possidere me credam, quam bene donata.* Sen. de vit. Beat. c. 20.

When I consider that our *hearts are not softer*, I wonder that the *times are no harder*! That God should give the rich *so much*, and the rich give the poor *so little*.

Some observe that the barrenest grounds are nearest to the goldenest mines. It is too often true in a spiritual sence, that they whom God hath made

made the moſt fruitful with *Eſtates*, are moſt barren of *good works*. The rich they ſpend their goods more *wantonly*, but the poor they give their Almes more *willingly*. A penny comes more hardly out of a bag thats *full crammed*, then a ſhilling out of a purſe thats *half empty*. Wherefore doth the Lord make your *cups run over*, but that others lips might *taſt of your liquor?* The ſhowers that fall upon the higheſt Mountains, they glide in the loweſt valleys; *give and it ſhall be given you.*

Parùm potes? ſufficit multum voluiſſe; multum potes? cave velis parùm dare. Drex. ubi. prius p. 65.

Its *infidelity* that is the ſpring of *cruelty*; Therefore where you have a *precept* for the one, you have a *promiſe* of the other. If thou denieſt to thoſe that are *vertuous*, thou *killeſt bees*; if thou beſtoweſt on thoſe that are *vitious*, thou *ſupporteſt drones*. But its better to *favour a baſtard* then to Murder *a child*. God looks not ſo much on the merits of the beggar, as upon the mercy of the giver.

He hath ſhewed thee O man what is good; and what doth the Lord require

of thee, but to do Juſtice, to love mercy, and to walk humbly with thy God! *Micah* 6.8. Here is a trinity of *precepts*, from a trinity of *perſons*. If all were rich, no Alms need be *received*; if all were poor, no almes could be *beſtowed*. But he that could have made all men *wealthy*, hath made ſome men *empty*, that the poor might have Chriſt for an *example of patience*, and the rich for an *example of goodneſs*. *Cruelty* is one of the higheſt ſcandals of *piety*, which makes lambs of Lyons, and tames the feirceſt tempers.

Be ye merciful as your heavenly Father is merciful. Luke 6. 36. Clemency is one of the brighteſt Diamonds in the Crown of *Majeſty*, Mat. 5. 48. *Be ye perfect as your heavenly father is perfect*; what the one calls merciful, the other ſtiles perfect, as if (*Una miſericordia omnes perfectiones*) *this one perfection of mercy included all.* He that ſheweth mercy when it may *beſt be ſpared*, will receive mercy when it ſhall *moſt be needed*.

Its ſtoryed of one of the Dukes of *Savoy*, that being askt what *hounds* he

kept

kept, by certayne Embassadors that came to his Court, he shewed them (a company of poor people sitting at his Table,) *these* saith he, *are all the hounds I have on earth, with which I hunt after the Kingdom of heaven.* Its counted an honour to *live like Princes*, but 'its a greater honour to *give like Princes.*

Pure Religion and undefiled before God, and the father, is this; to visit the fatherless and widows, in their affliction, and to keep himself unspoted from the world, James 1.27. The *flames of piety towards God*, should be perfumed with the *Incense of charity towards man*; mercy is so good a servant that it will never let its Mr. dye a beggar. *Quantos avaritia ad incitas redegit eleemosynam nullos*; its pitty that those who have drained their own *wels dry*, should perish for *want of water*, to quench their thirst. *Drex. ubi prius.*

Then shall the King say unto them of *Venite benedicti, fragmen*

nis famelico dedistis; en mensam paratissimam; venit, æternum pulaturi; peregrinos tecto non exclusistis, angelorum civis vos esse jubet &c. Drex. Libro jam citato. p. 68.

his right hand, Come ye blessed of my Father, inherite the Kingdome prepared for you from the foundation of the world; for I was an hungry and ye gave me meat, I was thirsty and ye gave me drink, &c. Mercy is the *Queen of beauty*, that is espoused to the *King of glory*. Charity though it make your *coyne lighter*, yet it will make your *crown greater*; he that would have his name registred in the *book of eternity*, let him write it himself with the *pen of charity*. I know no better way to preserve your *dough* then by parting with your *cake*. Me thinks full brests should milk themselves without drawning, and lively springs should issue forth their waters without pumping. Your charity should seek the poor, before the poor seek your charity.

Vix ulla virtus majorem intota scriptura mercedem repromissam habet, quam eleemosyna, Srapl. prom. mor. par. 2st. p. 62.

Put on as the elect of Gods bowels of mercy, *Colos.* 3. 12. he that hath put off the *bowels of compassion*, he hath put of the *badge of election*; others can love at their *tongues end*, but you should love at your *fingers end*. If a man be

nake

naked, they can bid him be cloathed; if a man be empty, they can bid him be filled, as if poor Christians were like Camelians, that could live upon the air; liberality doth not lye in good *words*, but it lyes in good *works*. The doubtful are to be resolved by our *counsels*, but the needful are to be releived with onr *morsells*: methinks its excceding lovely to see the pictures of *purity*, though they be hung in the frames of *poverty*.

If you be coveteous of any thing, let it be of this, rather to lay *out on necessity*, then to *lay up for posterity*; Charity is seed, and the Husbandman doth not grow rich by the saving of his seed, but by the sowing of his seed.

Stapl. ubi prius. Sicunt semen surgit cum multo fœnore, sic eleemosyna cum multa mercede.

Secondly, *A Servant to all in humility*; our first fall was by rising, but our best rise is by falling. The acknowledgment of our own *impotence*, is the onely stock for the ingrafting of divine *assistance*. An humble Saint on earth looks likest

Descendite ut ascendatis ad Deum; cecidistis enim ascendendo contra eum. Aug. conf. l. 4. cap. 12.

to a Citizen of heaven; *and whosoever will be chief among you, let him be your servant*, *Matth.*20. 27. That is the most *lovely professor* who is the most *lowly professor*, as incense smells the sweetest when its beaten smallest. Pride in the soul is like the spleen in the body, that growes most when other parts decay; God will not suffer such a weed *to grow in his garden*, without taking some course to *root it up*. A beleiver is like a vessel cast into the Sea, the more *it fills*, the more *it sincks*.

Pride goes before destruction, and a haughty spirit before a fall, *Prov.* 16. 18. The flowing *river*, quickly turns to an ebbing *water*. Its not all the world that can pull a humble *man down*, because God will *exalt him*; nor is it all the world that can keep *a proud man up*, because God will *debase him*.

Do but see how one of the best of Saints, looks upon himself as one of

Vera humilitatis hoc proprium est, ut quo quis, cæloteste, sanctior, eo, se judice, vilior censeatur, Dacx. Christian God. p. 71.

the

of the leaſt of Saints: *For I am the leaſt of the Apoſtles, not worthy to be called an Apoſtle,* 1 Cor. 15. 9. In the higheſt heavens the *beams of Majeſty are diſplaied,* but to the loweſt hearts the *bowels of mercy are diſpenced.* Be ye cloathed with humility. Pride is a ſinners *excrement,* but humility is a Saints *ornament.* The cloth of *humility,* ſhould always be worn on the back of *Chriſtianity.*

God doth many times ſtick a *thorne in the fleſh,* to prick the *bladder of pride in the ſpirit. Miſſa fuit miſeria, ut dimiſſa fiat creatura.* The firſt *Adam* was for *ſelf-advancement,* but the ſecond is for *ſelf-debaſement;* the former was to have *ſelf deified,* the latter was to have *ſelf crucified.*

Interdum ſubtrahitur gratia, non pro ſuperbiâ quæ jam eſt ſed quæ futura eſt, niſi ſubtrahatur. Bron. in cant. Ier. 54.

Though there may be ſome thing left by *ſelf denial,* yet there is nothing loſt by *ſelf denial:* nay, a man can never *enjoy himſelf* till he *deny himſelf.* We live by dying to our ſelves, and die by living in our ſelves. There is no proud man but he is *fooliſh,* and

almost no foolish man but he is *proud*. Its the *owle of ignorance* that broods and hatches the *Peacock of pride*.

God *abhors them worst*, that *adore themselves most*. Pride its not a *Bethel* for Gods dwelling, but a *Babel* of the devils building. It is not only a thing that is *sinful*, but it is a thing that is *seminal*. All other lusts, as they are found *lodging in it*, so they are found *flowing from it*.

Rarum aiunt esse generosum pharmacum, cui non insit veneni aliquid; nullum certe vitium est, in quo non aliquid superbiæ. Drex. christ. Zod. p. 71.

Wherefore he saith, God resisteth the proud, ὑπερηφάνοις ἀντιτάσσεται, he setteth himself in battel array against them: *Instructa acie, atq; veluti ex adverso prælio obsistit.* Lorinus; but *he giveth grace to the humble*, Jam. 4. 6. *Specialiter propter majorem sui exinanitionem.* Gor. in loc.

Fontes & flumina, non per acclivia decurrunt nec montes petunt sed per declivia & valles labuntur. Stapl. in Dom. 10. Post Pent.

Where humility is the corner stone, there piety is as the top stone. Its good to have true thoughts of our selves, but bad to have high thoughts of our selves. *Though all men forsake thee, yet will not I.* Poor *Peter*, he was the

the moſt *impotent*, when he was the moſt *arogant*. He that thought to ſtand whilſt others were falling, he fell whilſt others were ſtanding.

It was an excellent ſaying of one, *Where grace ſits below me, I will acknowledge its dignity, but where vice crawls above me I will abhor its vanity.* An humble heart may meet with *oppoſition from man*, but it ſhall meet with *acceptation from God*. That is the ſeventh.

Humilitas virtus eſt ut in ſe præſtantiſſima, ita deo gratiſſima. Stap. in Dom. 10. poſt. Pent.

8. Singular thing is this, *To mourn moſt for thoſe luſts before God, that appear leaſt before men.* Others they cannot mourn in ſecret for their *publick ſins*, but we ſhould mourn in publick for our *ſecret ſins*. That muſt be gained by *repentance*, that hath been loſt by *diſobedience*.

Outward acts are more *ſcandalous*, but inward luſts are more *dangerous*. If you would know the heart of your ſins, you muſt then know the ſin of your hearts. *Out of the heart proceed evil thoughts, murders, adulteries, fornications,*

Cor ut est fons vitæ, ita etiam omnium pravarum cogitationum, Diabolus & adjutor & incensor esse potest, non autem earum auctor, Chem. Har. Evan. p. 15. 28.

nications, thefts, false witneſs, blaſphemies, Mat. 15. 19. Thoſe ſtreams of *defilement* that are in your lives, do but ſhew what a fountain of *wickedneſs* there is in your hearts: As a *little ware* you lay on your ſtalls, ſhews the *great abundance* you have in your *ſhops*. *The thought of fooliſhneſs is ſin,* Prov. 24. 9. Mercury is poyſon in the water diſtilled, as well as in the groſs body.

Repentance, though it be *man's act*, yet it is *Gods gift*: The ſame power goes to the *hearts melting*, that goes to the *hearts making*; yet a heart that is *broken* is better then a face that is brazen. *Supernas enim beatorum manſiones attingit pœnitentiæ odor.* Though we are faln from a ſtate of *innocency*, yet we ſhould riſe to a ſtate of *penitency*. Thoſe ſins ſhall never make a *hell for us*, which are a *hell to us*.

Bern. in Cant. ſer. 10.

Pœnitentia eſt Iordanis fluvius in quo Naaman mundatur; & Mare ruburm in quo Ægyptii ſubmerguntur. Gor. in Mat. 5. 4.

Others they do nothing more then

mak

make work for *repentance*, and yet do nothing leſs then *repent* of their works. They have *ſin* enough for all their *ſorrows*, but they have not *ſorrow* enough for all their *ſins*. Their eyes are caſements to *let in luſts*, that ſhould be flood-gates to *pour out tears*.

Thoſe men will hardly ſtave off new ſins, that did never grieve for old ones; but when *ſorrow* has poſſeſſion of the *houſe*, it will ſhut *ſin* out of the *doors*. *Thou breakeſt the heads of Leviathan in the waters*, Pſal. 74. 14. Tis uſually allegorized of great ſins that are weakned, *and waſhed away with tears*, *Gorr. in* 5. *Mat.* 4. and *Playf. in his Mean. mourn*, there muſt be *a falling out* with our luſts, before there be a *falling off* from our luſts; a loathing of ſin in our *affections*, before there be a leaving of ſin in our *converſations*. A hearty mourning for our *tranſgreſſions*, makes way for a happy funeral of our *corruptions*.

Quem conſcientia recentis, et crudi ſceleris ſollicitat, fortius, & tonatius amplectitur pietatem, &c. Bapt. Fer. orat. 2. p. 4.

Dolorem tanquam gladium arripimus, quo peccatum interimimus Stella.

You that have filled the *Book of God*

God with your sins, should fill the *bottle of God with your tears*. When Christ draws the picture of the new creature, his first pensill is steeped in water. *Except ye repent ye shall all likewise perish*, Luk. 13.3. Is it not better to *repent* without *perishing*, then to perish without *repenting*? Your sins have been your greatest *traytors*, and your sorrows will be your choycest *helpers*.

Christus nos omnes ad pœnitentiam suadet, si perire nolumus; hæc enim est secunda tabula post naufragium. Stella in loc.

When *Alexander* had read a long Epistle written by *Antipater* against his mother *Olympias*, he said unto him *Ignoras infinitas epistolas unicâ matris lachrymâ oblitarari.* Plut. in vita Alex.

Godly sorrow its such a grace, as without it, not a man shall be *saved*, and with it not a man shall be *damned*. Is it not better swiming in the *water works of repentance*, then its burning in the *fire-works of vengeance*? Or will the tears that in hell are offered, put out the flames that in hell are suffered?

Him hath God exalted to be a Prince and a Saviour, to give repentance to Israel, and the remission of sins, Acts 5.31. As a Prince he gives *repentance*, as a Priest he gives *indulgence*,

gence. Our humiliation is the fruit of his exhaltation; as he was abased for the creatures *exaltment*, so he was exalted for the creatures *abasement.*

Remember sinner, if thy heart be not *broken in thee*, thy guilt is not *broken from thee.* If you lay not your sins to your hearts that you may be *humbled*, he will lay your sins to your charge that you may be *damned.* Repentance, though it be not a *pardons obtainer*, yet it is a *pardons forerunner.*

He that lives in sin *without repentance*, shall dye in sin *without forgiveness.* There is no coming to the fair haven of *glory*, without sailing thorow the *narrow straits* of *repentance. Blessed are they that mourn, for they shall be comforted*, Mat. 5. 4. Out of the *saltest water*, God can brew the *sweetest liquor.* As the Bee gathers the best honey from the bittereſt herbs: when the cloud hath been dissolved into a shower, presently there follows a glorious sun shine; the more a stone is wounded by the hand of the Ingraver

In catalogo beatorum scribuntur flentes, Stel. in Luc. 6. 21.

Flebile principium melior fortuna secuta est. Ovid. Lib. 7. Metam.

Ingraver, the more beauty is superinduced upon it: By groans unutterable, God doth usher in joyes unspeakable. *Hæc (pœnitentia scil.) te peccatorum fluctibus mersum perlevabit, & in portum divinæ clementiæ protelabit.* Tert. lib. de pænit.

None do more sing in the possessing of Christ, then they who do most sigh for the forsaking of Christ; usually their liftings up are commensurate to their castings down; a tender heart is like melting wax; ah what choice impressions is there stampt upon such dispositions!

A Christian should mourn more for the lusts of the flesh, then for the works of the flesh; the sin of our natures transends the nature of our sins: carnal sins they defile the soul, by the body, but spiritual sins they defile the soul in the body. Others they can mourn over *a body* from whom a soul is *departed*, but they cannot mourn over *a soul* whom God hath *deserted*: Alas, whats the biting of a Flea, to the stinging of a Scor-

Siquem de tuis charis mortali exitu perdidisses, ingemisceres dolenter, & flere; Animam tuam misere perdidisti & non acriter plangis, non jugiter ingemiscis. Cypryan de lapsis.

Scorpion, or a ſpot in the face to a ſtab at the heart! Inward diſeaſes though they are *leaſt palpable*, yet they are *moſt miſerable*: needs muſt they end in that which is *mortal* that begin on that which is *vital*: a man may dye of the plague whoſe ſpots are never ſeen.

Its *ſin in the ſoul* thats like *Jonah in the ſhip*, which turnes the *ſmootheſt ſea* into the *curledſt waves*. *They ſhall look upon me whom they pierced: and they ſhall mourn for him: as one mourneth for his onely ſon, and ſhall be in bitterneſs for him as one that is in bitterneſs for his firſt born*, Zach. 12. 10. The nailes that pierced his hands ſhall now pierce their hearts: they ſhall wound themſelves with their ſorrows, which have wounded him with their ſins. That they have grieved his ſpirit, it ſhall grieve their ſpirits.

A beleiver puts on his mourning garment, for puting off his *wedding garment*; As the Suger-loaf is diſolved, and

Sola penitentia ſupereſt, quæ ſatisfaciat. Id. ibid.

Beati ſunt qui in hâc Lacrymarum valle ipſis etiam lachrymis paſcuntur. Stella in Luc. 6. 21.

and weeps it self away when its dipt in wine; so do our hearts dissolve and melt themselves away in the sweet sence of Divine love and our refusals of it; O that ever I should be so bad a child to him that hath been so good a Father!

Of sin, because they beliive not in me, *John* 16.9. Unbelief its a sin that *least visible*, and yet a sin thats *most damnable*. Not to fetch our lives *from Christ, is to* bring the *greatest death upon Christ*. *Infidelity* is the greatest *robbery*; it frustrates not onely all the actions of Christ in *doing*, but all the passions of Christ in *dying*.

Other persons are like Lapwings, that flutter most at the greatest remoteness from the nests; if they have teares for their outward *losses*, but none for their inward *lusts*; they can mourn for the evil that *sin brings*, but not for the sin which *brings the evil*. As *Pharoah* more lamented the *hard strokes* that was upon him, then the *hard heart* that was within him. *Esau* mourned not because he sold the *Birthright*, which was his *sin*, but

because

becauſe he loſt the *bleſſing*, which was his *puniſhment*: This is like weeping with an Onion; the eye ſheds tears becauſe it ſmarts.

A Marriner caſts over thoſe goods in a Tempeſtuous ſeaſon, that he courts a return off, when the winds are ſilenced, many complain more of the ſorrows to which they are born, then of the ſins in which they are born. The venome of ſin is not ever *diſtaſtful*, when the vengeance of ſin is *affrightful*.

The ſinners in Sion are affraid, fearfulneſs hath ſurpriſed the Hypocrites. Why whats the matter? *Who amongſt us ſhall dwell with the devouring fire, who amongſts us ſhall dwell with everlaſting burnings.* *Iſai.* 33. 14. They fear corruption, not as it is *a cole that is blacking*, but as it is *a fire that is burning*. A ſtroke from *Juſtice* brake *Judaſes* heart into *deſpaire*; but a look from mercy melted *Peters* hearts into teares.

There are two things in our sins; Theres the *devillishness* of them, and the *dangerousness* of them.

Quid feci? quò me præcipitaveram, nisi mihi Dei misericordia subveniret? Cal. inst. l. 3. c. 3 sec. 15.

Now take a Saint and a sinner; the one saith *what have I done?* the other *what must I suffer*; the one mourns for the *active evil*, that hath been *committed* by him; the other mourns for the *passive evil* that shall be *inflicted* on him. The former grieves because his *soul is defiled*; The latter grieves because his *soul is condemned*.

Water may gush from a Rock when its smitten by a rod; But such heartless *humiliations* are hearty *dissimulations*. Did sin bring sorrow into the world? O let sorrow carry sin out of the world.

Tota vita vestra pœnitentia sit; hæc enim vita locus est pœnitentiæ. Stel. in Luc. 3. 3.

Whilst the vessel is leaking, the Pump is going; its too early to wipe away *tears from your eyes*, till God sweep away *dust from your hearts*. Its better to go to heaven *sadly*, then to go to hell *securely*. Give me *a melancholy Saint*, rather then *a merry devil*; nothing can quench the fire that *sin hath kindled*, but the

Magni igitur constat pœnitentiæ. Ferrar.

the water which *repentance hath cauſed.*

Did the rocks rend when Chriſt dyed for our ſins? and ſhall not our hearts rend that have lived in our ſins? *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs,* 1 *John* 1.9. Do but you acknowledg the *debt*, and he will canſel the *bond.*

Is it not better to be ſaved by *Divine mercy*, then to be ſued by *Divine Juſtice*? do you open the ulcer that is *paining*, and he will apply the plaiſter that is *healing*; till we are opreſſed with our *own burdens*, we ſhall never be eaſed by *Chriſts Shoulders.*

Offenſum ſe Deus obliviſcitur, ſi nos offenſi cum dolore recordemur. Drex. Chriſti. Zod. p. 115.

Where *miſery* paſſes *undiſcerned* there *mercy* paſſes *undeſired*: *behold I ſtand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and ſup with him, and he with me, Rev.* 3. 20. Chriſt doth many times come unto the door, when he doth not come into the houſe; but how willing is

he to be *received*, who is unwilling to be *denied*? as you knock at his doors for *audience*, ſo he knocks at your doors for *entrance*; if you ſhut out his *perſon*, he will ſhut out your *Prayers*; the onely way to have our will *of God*, is to do the *will of God*.

A Saints *tears* are better then a ſinners *triumphs*. *Lachrymæ pœnitentium ſunt vinum Angelorum.* A ſinners *repenting* is the *Angels rejoycing*; and give me ſuch a mourning on earth as creates Muſick in heaven; if you would not ſin in your *griefs*, then grieve for your *ſins*. Why ſhould God ſhew him *mercy* that doth not acknowledg himſelf *guilty*? how many are there that are *battered*, as lead by the *hammer*, that were never *bettered* as gold by the fire?

Bern. ſerm. 30. (uper Cant.

Look to it leaſt your repentance *of dead works* be not it ſelf *a work thats dead*, that you ſhed ſuch tears as need no tears for the ſheding of them. Uſually that repentance that begins in the *fears*

of

of hell, ends in the *flames of hell*; thats the eighth.

9. Singular thing is, *to keep our hearts loweſt when God raiſes our eſtates higheſt*; *charge them that are rich in this world* that they *be not high-minded*, *nor truſt in uncertain riches*, 1 Tim. 6. 17. Sinful *arrogance* doth uſually attend ſinful *confidence*.

Worldly *wealthyneſs* is a great quill to blow up the bladder of *high-mindedneſs*; when mens eſtates are *lifted up*, then mens hearts are *puffed up*. Oh how proud is thin duſt of thick clay! Pride breeds in great eſtates *as wormes do* in ſweet fruits; but Chriſtians, if you be *poor in the world*, you ſhould be *rich in faith*; but if you be *rich in the world*, you ſhould be *poor in ſpirit*; the way to aſcend is to deſcend; the deeper a tree is in its rooting, the larger a tree is in its ſpreading: The face of *proſperity* ſhines brighteſt through the Mask of *humility*.

Thus *Romulus ſecundis rebus elatus, & tumidus minime ferendam ſuperbiam, & contumaciam ſumebat*. Plut in vita Rom.

As none have ſo little but they have *matter for bleſſing*, ſo none have ſo much that they have *matter for boſting*; ſhall the ſtage-player be proud of his borowed robes, or the mud-wall riſe and ſwell, becauſe the beames of a beautiful ſun ſhine upon it?

Gold in your bags, may make you *greater*, but its *grace* in your breſts that will make you *better*. *Goodneſs* without *greatneſs* ſhall be *eſteemed*, when *greatneſs* without *goodneſs* ſhall be confounded.

Proud ſinners are fit companions for none but proud devils. The more *proſperity man enjoys*, the more *humility God enjoyns*.

Nature teaches us, that thoſe trees bend the moſt freely, which bear the moſt fully. A proud heart as it loves none but it ſelf, ſo it is beloved by none but by it ſelf.

Conſider, in *adverſity*, as thou art a man, thou art no leſs then him that is *greateſt*; and in *proſperity*, as thou art a man, thou art

art no more then him that is *meaneſt*: Who would climb thoſe pinacles that never any went up without fears, or got down without falls? Carnal perſons, they are never good, but when they are under the rod; and then, not becauſe God *is diſpleaſed with their defilements*, but becauſe *they are overawed by his judgments*.

They are like the inhabitants of *Aſia*, who (as *Ageſilaus* affirmes) *ſi libertate fruerentur, mali, ſi ſervirent, boni eſſent*. Plut. Apoth. ſec. 84.

Its written of *Timotheus* the *Athenian*, when he had given an account to the State of his Government, he often interlaced this ſpeech, *In this Fortune had no hand*: After which he never proſpered in any thing which he *attempted*. When men *diſown God*, and caſt off him, God *diſowns men*, and caſts off men.

Its ſtoried of *Philip* of *Macedon*, that after an unexpected victory, he looked very ſadly, more like a mourner, then like a triumpher: He knew that what was got by the ſword, was ſubject to be loſt by the ſword.

God will not indure that any

man should think *well of himself*, but *himself*; and when they are glorying in all their pride, he is staining the pride of all their glory. It is hard for any to be *great in others eyes*, and *little in their own*. Most Christians they are like Chamelions, that when they take in the air, they presently swell.

As that is a naughty heart which the *world can soil*, so that is an empty heart that the *world can fill*. Prosperous winds soon fill the sails, but blowing too strongly overturn the ship. Give me that brave person that in the midst of all his honours, is rather *pressed down with the weight of them*, then *puffed up with the blasts of them*.

You see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, 1 Cor. 1. 26. You Nobles, I call you to see how few Nobles are called: He doth not say, not any such are called, but he saith, *Not many such are called.*

We may say of such as Luther said of *Elizabeth* Q. of *Denmark* a pious Princess; *Christus aliquando voluit Reginam incassum vivere.*

A

A rich man is a rare diſh at Gods table.

Its obſerved by thoſe that are experienced in the ſport of angling, that the little fiſhes bite more then the great ones. Oh how few *great fiſh* do we finde ſo much as nibling at the *Goſpels hook*.

When King *James*'s Tutor lay upon his expiring pillow, his Majeſty ſent to ſee how he did: *Go*, ſaith he, *and tell him, that I am going to a place where few Kings are coming*. Under the Law the *Lamb* and the *Dove* were offered, when the *Lion* and the *Eagle* were rejected. In Heraldry they ſay that the plaineſt coats are the richeſt arms. Uſually the pooreſt on earth, are the richeſt in heaven.

The *tree of life* is ſeldom planted in a *terreſtrial Paradiſe*. The ſhining diamond of a great eſtate is often found upon the ſtinking dunghil of a wicked heart. St. *Bernard* ſaith of riches, *Non tam bona, quam minora mala. They are not*

Sapiùs ventis agitatur ingenis Pinus, & celsæ graviore casu decidunt turres; feriuntq; summos Fulmina montes. Hor. Lib. 2. Ode. 10.

not so much good things as they are lesser evil things. Where there is the most *prosperity*, there is the least *security*. The tallest Cedars are more subject unto boysterous blasts, then the lowest shrubs: The little Pinnace rides safe by the shore, when the gallant ship advancing with its top-sails is cast away. Sheep that have the most *wool* upon their backs, are soonest robbed of their *suits*.

The *worlds fawning*, is worse then the *worlds frowning*. Poverty is its own defence from robery. Who will disturb those nests, in which there are hatcht no birds?

In our days, *Malignants* could not make *estates*, but yet *estates* could make *Malignants*: If they took away their *lives*, it was but to get away their *lands*. These Hounds though they could finde nothing against them *worth the barking*, yet they found something amongst them *worth the taking*: But I shall leave them in their *dregs*, that are left in the *sudds*; hoping that

hat the hands of *Juſtice will re-*
ore what the hands of *Violence did*
mpair.

Others, when their eſtates are ow, their hearts are high; but Believers, when their *eſtates are igh*, their *hearts are low. Then ent King David in, and ſate be-ore the Lord, and ſaid, Who am I O Lord God, and what is my houſe, hat thou haſt brought me hitherto?* 2 *Sam.*7.18. The weighty cluſters humbled the branches of this royal vine. He doth not quarrel with God for *mercies denied*, but adores God for *mercies beſtowed.*

Humility it looks with one eye on *grace* to keep it *thankeful*; and with another eye on *vice*, to keep it *mournful*: As the Peacock by viewing of its *black feet*, puls down its *plumed feathers.*

Theodoſius thought it more honour to be a *member of the Church*, then to be a *Monarch of the world. Wilt thou ſet thy heart upon that which is not?* Every thing will come to nothing, but he that made

made every thing ont of nothing.

Many think it ſhall go well with them *hereafter*, becauſe it is ſo well with them *here*: As if ſilver and gold which came out of the *bowels* of the *earth*, had wings to carry a ſoul into the *boſom of heaven*. The gates of the new *Jeruſalem*, though they ſtand open to *gracious hearts*, yet they are not got open by *golden keys*. A man may lie in the *boſom of the creatures* for a time, and yet lye in the boſom of the *Devil for ever*.

Perunt illa congregata, ſed perjuperit congregator eorum, ſi non in Deo dives fuerit. Id. ibid.

The worm of pride is ſuch a gnawing *vice*, that it crops the *ſweeteſt flowers of grace*. Either ſhut this ſin *out on earth*, or elſe this ſin will ſhut you *out of heaven*. The *bowing reed* is preſerved whole, when the *ſtirdy oke* is broke to pieces.

A proud perſon thinks every thing too much *that is done by him*, and every thing too little *that is done for him*. God is as far from pleaſing him with his *mercies*, as he

is

is from pleaſing of God in his *duties. Behold his ſoul which is lifted up in him is not upright*, Hab. 2.4. When we ſee a man blown up and ſwelled with the dropſie, we can tell his blood is naught and wateriſh, without opening a vein for the trial. I will not ſay a good man is *never proud*, but I will ſay a proud man is *never good*. That is the nineth.

10. Singular thing is *To be better inwardly in our ſubſtance, then we are outwardly in our appearance. For he is not a Jew which is one outwardly, neither is that circumciſion which is outward in the fleſh; but he is a Jew which is one inwardly, and circumciſion is that of the heart, in the ſpirit, whoſe praiſe is not of men but of God*, Rom. 2.28,29. We do not uſe to ſet our *hands to blancks*, though we ſet our *ſeals to bonds*.

Formality often takes its chambers next door to *integrity*, and ſo marches under its Mask: the ſoul not

not ſuſpecting that hell ſhould aproach, ſo neer to heaven; but of the two give me a ſubſtance that makes no ſhow, rather then a ſhow that hath no ſubſtance; he that *gives* truth to our *inward parts*, he *loves* truth in our *inward parts*.

A rotten poſt though guilt with gold, is fitter for the burning of the fire, then for the building of the Fabrick. Where there is *a pure conſcience*, there will be *a pure converſation*; as the Index ſhowes whats in the book, ſo the actions ſhow whats in the heart.

Its a vain thing to ſay its day when there is nothing but darkneſs in the sky; but a man cannot always tell whats a clock in a mans breaſt, by the dyal of his face; the humbleſt looks is ſomtimes linked to the proudeſt hearts; unclean ſpirits may haunt the chambers, when they look not out at the windowes; an hypocrite he is both the *faireſt*, and the *fouleſt creature* in the world; he is the *faireſt outwardly*, to the *eyes of man*, but

but the *fouleſt inwardly* to the *eyes of God*; who will baptize them with the name of *Satan*, though ſhrouded in the mantle of *Samuel*.

Cygnus plumas habet omni nive candidiores, ſed carnem nigram; ſic hypocrita ſub verbis melliſſimis venenum alit. Stapl. in Dom. 5. poſt. Pent.

Many *appear righteous*, who are onely *righteous in appearance*. But ſuch as deceive others with the falſe ſhows of *holineſs* deceive themſelves with the falſe hopes of *happineſs*.

Some would not ſeem evil, and yet would be ſo; others would ſeem good, and yet would not be ſo. Either *be what thou ſeemeſt*, or elſe *ſeem what thou beeſt*; *Having a form of godlineſs but denying the power thereof, from ſuch turn away.* 2 *Tim* 3. 5. Though they who have the *power of godlineſs*, cannot deny the *forme*; yet, they who have the forme of godlineſs, can deny the power.

Hypocrites are like *looking-glaſſes*, that preſent the faces that are not in them. Oh how deſirous are men to draw the *faireſt gloves* over the *fowleſt hands*: To put the goodlieſt

lieſt paints upon the rottenest posts, and to Enamel a dunghil with ſun beames! to counterfeit the *coyne of heaven*, is Treaſon againſt the *King of Heaven*; who would ſpread ſuch curious Carpets over a duſty Table.

If a man ſet forth in an unſound *bottom*, he may loſe himſelf in the voyage; either get oyl into your lamps, or elſe part with your lamps; theres no ſuch Blacka-mores *in the eyes of the Deity*, as thoſe which paint for ſpiritual *beauty*.

Hypocrita in verbis ſanctus eſt, in corde vanus. Stapl. *Ib.*

Others they are better in their *outſides*, then they are in their *inſides* then they are in their *out*; they are not like painted Tombs that make an incloſure of rotten bones: *The Kings daughter is all glorious within, her cloathing is of wrought gold*, *Pſal.* 45. 13. *She is all glorious within*, though within is not all her glory, *I know the blaſphemy of them which ſay they are Jews, and and are not, but are the Synagogue of Satan*, *Rev.* 2.9. *A falſe friend* is worſe

worſe then an *open enemy*. A *painted Harlot* is better then a *painted Hypocrite*. A treatcherous *Judas* is more abhorred by God then a bloody *Pilat*.

Chriſtians, remember that the *ſheeps coat* ſhall be taken off from the *woolfs back*. The velvet *plaiſter of profeſſion*, ſhall not always cover the ſtinking *ulcer of corruption*. There is no ſailing in the ſhip of *formality*, to the ſhore of *felicity*.

The blaſing lamps of fooliſh Virgins, will never light them to the *Bridegrooms chamber*. Either get the nature of Chriſtians within you, or elſe never take the honour of Chriſtians unto you. The Hypocrites purpoſe is, (not *virtutem colere, ſed vitia colorare*) not to embrace vertue with a good *intention*, but to paint over vice with a fair *complexion*.

Oh what a vanity is it to lop the boughs, and to leave the roots that can ſend forth more; or to empty the ciſtern, and leave the fountain

running that can fill it again! Such perſons may ſwim in the pond of the *viſible Church*, but when the net is drawn to the ſhoar they ſhall be caſt away as *ſtinking fiſh*. How pious and devoute did the Phariſees ſeem before men; the people thought them the only Saints upon earth: they judged their inſides by their out, but God judged their outſide by their in. *And he ſaid unto them, ye are they which juſtifie your ſelves before men, but God knoweth your hearts: for that which is highly eſteemed amongſt men, is abomination in the ſight of God*, Luk. 16.15. There *ſhow of holineſs before men*, was but *holineſs in ſhow before God*.

Hypocrita veſte virtutis induitur coram hominibus, & veſte impietatis coram Deo. Stapl. in Dom. 1. poſt. Pent.

A man may be a *God* in the *eyes of men*, and yet be a *Devil* in the *eyes of God*. The *converſation* may be *civilized*, when the *affections* are not *ſanctified*.

There is as vaſte a difference between *nature reſtrained*, and *nature renewed*, as there is between the *ſhinings of a gloworm*, and the

the *beamings of the sun. Malus ubi bonum se simulat, tunc est pessimus.* A bad man is *certainly worst* when he is *seemingly best.*

What is it to have the *scabbard trimming*, if the *sword be rusting?* To have *hands* as white as wool, and *hearts* as black as hell? Such professors are like curious bubles, smooth and clear without, but nothing save wind within; a man may wear *Christs livery*, and yet do the *Devils drudgery.* The *skin* of an apple may be fare when its *rotten* at the *Coar.*

Though all gold do glister, yet all that glisters is not gould. *Aurichalco Hypocrita proprie assimilatur, auri colorem non valorem habet.* Stapl. dom. 5. post. Pent. Men views your *acts*, but God views your *hearts.* Who would not prize a vessel in the Cellar full of *generous wine*, before *a guilt Tun* that hangs up at the door for a *sign. He that walketh uprightly, walketh surely, but he that perverteth his ways shall be known, Prov.* 10.9.

He that promises to cover the *sincere souls infirmities*, threatens to disclose the *Hypocrites impieties*.

O remember *Judas* who purchased nothing by his *deceitful dealing*, but a halter, in which his *body was hanged*, and a fire in which his *soul was burned*; that the tenth.

11. singular thing is, *to be more afflicted with the Churches heavinesse, then we are affected with our own happinesse*. When we suffer not from the Enemies *of Christ by persecution*, we should suffer with the friends *of Christ by compassion*; *wherefore the King said unto me, Why is thy countenance sad, seeing thou art not sick? Nehemiah* 2.2.

Sadnesse is the fruit of *sickness*: What sad when the Kings cup bearer, and wine so neare? the third verse informes you the reason, *why should not my countenance be sad, when the City the place of my Fathers Sepulchres lieth waste, and the gates*

gates thereof are consumed with fire.

Let not *Sions sons be rejoycing* whilst their *mothers mourning*: *are not her breaches* like the *Sea*, and theres *none to heal them*! though you cannot *make up her breaches*, yet let your hearts *break for her breaches*. *Have pitty upon me, have pitty upon me O me my friends; for the hand of God hath touched me.* *Job* 19. 21. Its observed of the Bees, that if one be *sick*, the other will lament. *Christianity* strips no man of *humanity*; some observe in Swine that there is a sympathy, when one is killled the rest are troubled; and shall that be lost amongst men, which is found amongst Swine?

Non oportet nos lætari in malis proximorum, sed compati. Stel. in Luc. 13. 3.

Will you see the Church *bleed to death* and never ask balm to *cure her wounds*? how can such rejoyce in her standing, that do not *mourn for her falling*?

Others what they do not feel by *sence*, that they will not feel by *Sympathy*, *Nero* could be *playing*

Suet. in vit. Ner. Thus the killing of the infants was, *Spectaculum Herodi jucundum, quia luctuosum.* Bap. Ferra. Orat. 5.

when *Rome* was *burning*; we may draw up that charge against many persons, *Amos* 6.4,6. *They lye upon beds of Ivory, and stretch themselves upon their Couches: and eat the Lambs out of the flock, and the Calves out of the midst of the stall that drink wine in bowls, and anoint themselves with the chief ointments, but they are not grieved for the affliction of Joseph.*

They can weep for the dying groanes of a *child*, but not for the dying grones of a *Church*; their love unto their relations transcends their love unto their *Religion*. But he that hath a stock going in the *Churches ship*, cannot but lament at *every storme*.

I should be jealous that thats but a *silver eye* in the head, an *Ivory tooth* in the Mouth, a *Wooden Leg* in the body, that is unsensible of its *sorrows*. I will know that the Churches Enimies, though they may be *Waves to toss her*, yet they shal never be *rocks to split her*. Its only such fabricks as are *bottomed upon*

the

the sands that are *overturned by the wind*; he that is a well of water within her to keep her from *fainting*, is *a wall of fire* about her, to keep her from hurting.

Though he may *scoure* his *plate*, and his *Jewels*, yet ye will *throw* such *wispes on the dunghills*; yet Enemies will be found *pushing*, as far as their short hornes are *reaching*: *Sion* like a bottle may be *dipt in the water*, but she shall never be *drownd in the water*.

Many had rather see a *Churches Expiration*, then see a *Churches reformation*; they had rather view her as one thats *nullified*, then view her as one thats *purified*: they care not how many *Tares* spring up amongst Gods *Wheat*.

When the *Churches adversaries* make long furrows upon her back, we should cast in the *seed of tears*; *Saul*, *Saul*, *why persecutest thou me*; Thus the *head cryes out* in heaven, whilst the *Toe is trod upon* on earth.

Jesus Christ though he hath alter-

ed his *condition*, yet he hath not altered his *affection*: Death took away his *life for us*, but it did not take away his *love from us*; he that loves to see the face of his *Church beautiful*, eare long will *wipe away those bloody teares*, that run trickling down her cheeks; the prise of her *redemption* is already paid, and the Lords will not require that *debt again*! *Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned*, *Isa.* 40. 2.

When we see the Church *pledgin* her beloved in the cup of *affliction*, we should drink to her in the *cup of consolation*; a *heavy burden* is easile born, by the assistance of *many shoulders*; others they are like *Galeo*, *that care for none of those things*: Nay when they should be *Sympathisers* with them in *their miserie*, they are *Censurers* of them for their misery; they judge the *golds* not good because its *tryed* and the *grounds* is naught because its *plowed*. Its

Temerarium judicium est, quod ex levi conjecturâ levibusq; signis colligitur. Stapl. in Dom. 1. post. Pent.

Its dangerous ſmitting them with *our tongues* whom God hath ſmitten with *his hands.* Chriſt himſelf becauſe he *ſuffered for tranſgreſſors*, was therefore *numbred with tranſgreſſors*: Whats this but to give the *ſharpeſt Vinegar* where we ſhould give the *ſweeteſt wine*: *Pour out thine indignation upon them, and let thy wrathful anger take hold of them*, Pſal. 69. 24. But what's their ſin? 26. verſe, *for they perſecute them whom thou haſt ſmitten; and they talk, to the grief of thoſe whom thou haſt wounded.*

Sympathy is a debt which we owe to *ſufferer*, and *creature comforts* will fit thoſe ſeaſons no better then a *Silver lace* would do a *Mourning ſute*; *a particular loſs* its but like *the putting of out a candle*, which brings darkneſs to a room; but a *general loſs*, is like the *Eclipſing of the Sun*, which overſhadows the whole Hemiſphear. *Pliny* tels us of two *Goats* meeting together on a narrow bridge; when the one could

could not get forward, nor the other go backwards, the one lay down, that the other might go over him: How much of *men* were there in these *beasts*! but how much of *beasts* are there in *some men*!

Its better to be in the *humble posture of a mourner*, then in the *proud gesture of a scorner*. *Have mercy upon me, O Lord, thou Son of David, my daughter is grievously vexed with a devil*, Mat. 15.22. The *childs malady*, was *the parents misery*; the *tortures of the daughter*, was the *torment of the mother*; as if the one had been *possessed* till the other was *dispossessed*. *The righteous perish and no man lays it to heart*. Isa. 57.1. Sympathy with others makes an estate that is *joyful more happy*; and an estate that is *doleful, less heavy*.

When *Alexanders* Army was ready to perish with thirst, he himself refused water that was proffered to him, with this Heroick speech, *Nec solus bibere sustineo, nec tam exiguum dividere omnibus possum. Quin. Curt. l. 7. Sect 5.*

It should be between Christians, as it is between Lute strings that are tuned together; when the *one is touched*, the others *tremble*. Beleevers should neither be *proud flesh* nor

nor *dead fleſh*. *Fellow-members* have always *fellow-feelings*. *Remember them that are in bonds as bound with them.*

Others *woes* are our *warnings*; their *deſolations* are our *informations*. *I am the man that hath ſeen affliction by the rod of his wrath*, Lam. 3.1. He ſuffered leaſt in his *own perſon*, as being under a *royal protection*: But though he was freed from the *bill of mortality*, yet he was filled with the *bowels of ſympathy*. Though they were the *Jews deſolations*, yet they were *Jeremiah's lamentations*. That is the eleventh.

12. Singular thing is *the rendring of the greateſt good, for the receiving of the greateſt evil*. Mariners look for a ſtorm *at the ſeas*, when the waters begin to utter a *murmuring noiſe*.

Theodoſius the Emperor being moved to execute one that had reviled him, anſwered, *That were it in his power if his enemies were dead, he had rather reſtore them to life, then being*

being living to put them to death.

They ſay by the Laws of the land that Noble men have this *priviledge*, that none of them can be *bound to the peace*, becauſe its preſumed that the *peace is bound to them*. *Noble diſpoſitions* will never engage themſelves in *quarrels* and *contentions*.

He makes a good market of bad commodities, that with *kindneſs* vanquiſhes *diſcourteſies*. For a man to conquer *anothers perſon*, and be led captive by his *own paſſions*; what is this, but to loſe the *Palace of a Prince* to gain the *Cottage of a Peaſant!*

A ſpark of fire falling upon a *ſolid body*, expires immediately, which lighting on *combuſtible matter*, burns furiouſly. God hath bound every believer in Goſpel-cords to his good behaviour. *Julian* the Apoſtate knew this; when he ſtruck them on one cheek, he ſaid, *Their Maſter taught them to turn the other.* Yea, his Souldiers would take away their cloaks, and

tell

ell them *They muſt part with their coat alſo.*

A carnal man may *love his friends*, but its a Chriſtian manthat *loves his enemies. But I ſay unto you, love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you, and perſecute you*, Mat. 5.44. *Ad patientiam vocat, qui patientiæ eſt.* He calls us to patience, who is patience it ſelf.

Its *unnatural* to *hate* them that *love* us; but it is *ſupernatural* to *love* them that *hate* us. A ſinner he can do much evil, but he will ſuffer none; a Saint can *ſuffer much evil*, but he will *do none*. He that takes up fire to throw againſt his enemies, he will but burn his own fingers. A peece ill charged inſtead of *hitting the mark*, does but recoil on him that *ſhoots it*.

You ſhould overcome others *cruelty*, with your *kindneſs*: If *Injuries* be our *enemies*, *forgiveneſs* muſt be our *weapons*. How many have had their *bloods ſeen*, becauſe

Inimicum feris? teipſum jam læthaliter læſiſti; et hoc eſt prunas è foco rapere, ſed omnium primò ſibi manus amburere, dein alios iis perfundere, Drex. Sig. 9. p. 84.

cause they would not have their *backs seen.*

Mens actions towards others, are usually excused by others actions towards them: As we are wont to say, *fallere fallentem non est fraus*: There is a *frenzie of the heart* which turns men out of their *patience*; as well as a *frenzie of the head*, that turns them out of their *prudence.*

A sinner is so far from *taking two blows* without giving *one*, that he will *give two blows* without *taking one.* To *forget an injury* is more then *nature can promise*; but to *forgive an injury* is no less then *grace can perform. Patience* affords us a *shield* to defend our selves, but *Innocence* denies us a *sword* to offend others. If ever thou hopest thy *charity should live after thee*, let others *injuries dye before thee.*

Its written in the law of *Mahomet*, That God made the Angels of light, and the Devils of flame. Sure I am, they are of a *hellish constitution*, that delight in the fiery

flames

flames of contention. Be ye angry and ſin not, Epheſ. 4. 26. Anger, it ſhould not be a *black coal* fetcht from the *Devils kitchin*, but a *bright coal* kindled on *Gods Altar*. It ſhould be like fire in ſtraw, that is as *ſuddenly quenched*, as it is *eaſily kindled*. He that would be *angry* and not *ſin*, muſt not be *angry* but with *ſin*.

Let not the ſun go down upon your wrath, neither give place to the Devil; if you carry your *paſſions* to *bed* with you, the *Devil* will creep between the *ſheets*, and why ſhould any give *place*, to him that will *croudin to faſt* of himſelf?

What ſhall thy *life be mortal*, and thy wrath *immortal?* is it not better to give place to an *offending brother*, then to a *deſtroying Murderer?* I know that a perſon is as unfit to *receive Counſel* in his *anger* as a Patient is to take *Phyſick* in a *feavor*; how many are there that ſay they can *forgive an injury*, who cannot *forget an injury?* theſe are like thoſe that pretend to ſweep the

Nobiliſſimum & generoſiſſimum vindictæ genus eſt, ignoſcere cum poſſis ulciſci; & longe glorioſius eſt tacendo vincere inimicum, quam reſpondendo. Drex. ibid.

the houſe, but leave the duſt behind the door: when ever you give your *brethen a diſcharge*, make your *hearts* ſet their *hands* to the *acquitance*.

We muſt not onely break the teeth of malice by *forgiveneſs*, but pluck the ſting out of its tail, by *forgetfulneſs*; to lade our memories with the *ſence of injuries*, is to fill that cheſt with *ruſty iron*, which was made for *refined gold*. When the *pot of Malice* doth boyle over, its time to take it off *from the fire*. Yet if the *Sea of ſinful nature* be quiet, its not for want of *foam*, but for want of a *ſtorme*. Can you look to fare better *in the world*, then he that was better *then the world?* A Chriſtian ſhould *wiſh well* to them, who *wiſh ill* to him.

Ariſtides when two came before him, he that accuſed the other, ſaid, *This man accuſed thee at ſuch a time*; to whom *Ariſtides* anſwered, *I ſit not to hear what he hath done againſt me, but to hear what he hath done againſt thee.*

Others

Others they render *evil for good*, but we ſhould render *good for evil*; *therefore if thine enemy hunger, feed him; if he thirſt, give him drink; for in ſo doing thou ſhalt heap coals of fire on his head*, *Rom.* 12. 20. As the *nature* of man muſt not make his *vices* to be *loved*, ſo the *vices* of man muſt not make his *nature* to be hated: he that loved us when we were *enemies*, commands us to love our *Enemies*.

Father forgive them they know not what they do, Luke 23. 34. He gave his *blood to drink*, by them who gave *gawl* and *vinegar* to drink to him.

God ſpreads *a large table* every day, and the moſt that feed at it are his *Enemies*; *the wolf alſo ſhall dwell with the lamb, and the Leopard ſhall lye down with the Kid, and the calfe and the young Lyon and the fatling together, and a little child ſhall lead them*, *Iſai.* 11. 6. The Lord Jeſus as he can kill the *deareſt luſt*, ſo *he can tame the wildeſt beaſt*.

Its onely a *patient Christ* that can make us *patient Christians*; as our passions were the cause of his, so his passion is the *cure* of ours; *and he arose and rebuked the wind, and said unto the Sea, Peace and be still, and the wind ceased, and there was a great calme*, *Mark* 4.39. Whilst he lay down, the *storme rose up*; whilst *Christ was resting*, the *ship was tossing*; but when he spake, *they held their peace*; shall not the troubled Ocean become *a bed of rest* for him who layes the *beames of his Chambers* in the *waters*? shall not he clip the wings of the wind, that rides upon the wings of the wind?

Frustra Deum propitiari sibi quærit, qui citò placari proximo negligit. Bern. de int. dom. c. 51.

For if ye forgive men their trespasses, your heavenly father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses, *Matt.* 6. 14, 15.

Without *forgiving* there is no *forgiveness*; how can you expect to have *pounds remitted to you*, when *pence are not remitted by you*? If there

here be moysture in smaller drops, there's more in larger showers; well may we *shew mercy* to others for *Gods sake*, who *shows mercy* to us for his *own sake*.

I have read a story of one who imbrued his hands in his *own blood*, because his armes were not long enough to *reach his Enemies*; *Dearly beloved avenge not your selves, but rather give place unto wrath: for it is written, Vengeance is mine, and I will repay it, saith the Lord*, *Rom.* 11.19. *And they stoned* Steven *calling upon God, and saying, Lord Jesu receive my spirit*; *and he kneeled down and cryed with a loud voyce, Lord lay not this sin to their charge*, *Acts* 7. 59, 60. Could living men do *worse* to a man thats dying, or a dying man pray better for men that are *living*?

Stephano pro inimicis oranti cœlum panditur, velut si ad nobile hoc spectaculum cœlites omnes sint intenti. Drex. Christ. 2od. p. 82.

Ludovicus saith, *The world hath been already destroyed by water, for the heat of its luxury*; *and it shall be again destroyed by fire, for the coldness of its charity.*

To do evil for good is *humane*

corruption; to do good for good is *civil retribution*; but to do good for evil is *Christian perfection*; this though it be not the *grace of nature*, yet it is the *nature of grace.*

Why should this dead dog curse my Lord the King? let me go over I pray thee, and take off his head? 2 *Sam.* 16. 9. As if he should say, Seeing he will not keep his *tongue* in his *mouth*, why should he keep his *head* on his *shoulders?* but marke the answer, *vers.* 10. *And the King said, what have I to do with you, ye sons of Zerviah, because the Lord hath said unto him Curse David! Who shall then say Wherefore hast thou done so?*

David was so far from biting at the stone, that he doth not bark at the hand by which it was thrown; the back of *charity* is able to carry the burden of *injury*, without either being moved with *violence*, or being removed from *patience.*

Though God suffer not his people to sin in *avenging their Enemies*;

nies, yet he ſuffers not the ſin of their Enemies to go *unavenged*: *anger reſts in the boſome of fools*, *Proverbs* 12. 16. Where there is the moſt *indignation*, there is the leaſt *diſcretion*, no men do more ſweetly put up *diſgraces* from others, then ſuch as have learned to *deſpiſe themſelves*.

Make not an Enemy of thy friend by returning him evil for good, but make a friend of thine Enemie, by returning him good for evil; thats the twelfth.

13. Singular thing, its *to take thoſe reproofes beſt which we need moſt*; It was the ſaying of a heathen though no heatheniſh ſaying, *that he that would be good, muſt either have a faithful friend to inſtruct him, or a watchful Enemy to correct him.* Who would wound thoſe that intend their *cure*, or like him the *worſer* that would make them the better?

The flaming ſword of *reprehenſion* is but to keep thee from the

forbidden fruit of Transgression *Let the righteous smite me, and it shall be a kindness; and let him reprove me, it shall be an excellent oyl, which shall not break my head* Psal. 141. 5. *Let him smite me with a hammer*, (so the word signifies) it coming from the root הרס which is usually rendred, he did beat or knock; he did not as the Papists, commend their holy water highly, but turn away their faces when it is sprinkled upon them; a *Boanerges* is as useful as a *Barnabas*.

Rober. Key to the H. b. Bible.

Am I become your Enimy, because I tell you the truth? Gal. 4. 16. Light is pleasant, yet offensive to *sore eyes*, honey is sweet though it makes wounds to smart; but we must not neglect the *actions of a friend*, for fear of drawing upon our selves the *suspition* of an *Enemy*.

Its better to lose the smiles of men, then it is to lose the souls of men; *thou shalt not hate thy brother in thy heart, nor suffer sin to lye upon*

upon him: He that love a garment hates the moaths that fret the garment; *Rebuke a wiſe man, and he will love thee, but rebuke a ſcorner, and he will hate thee. Prov.* 9.8. Reproof ſlides from a ſcorners breſt, as water doth from an *oyled poſt*; and who would ſow thoſe *barren ſands*, where he ſhall loſe both his *time* and *pains*?

All that we can do at ſuch houſes, is to write *A Lord have mercy on them* at their doors. Inſtead of loving a man notwithſtanding *injuries*, theſe will hate a man even for his *courteſies*.

Next to the, *not deſerving* of reproof, is the *well taking* of reproof. Its a holy kind of *Martyrdome* to bear *reproofs patiently*. Moſt perſons are like gauld horſes that cannot indure the rubbing of their ſores; or like Bees that as ſoon as ever they are angry put forth *their ſtings*.

There's a great deal of *diſcretion* to be uſed in *reprehenſion*. A *word* will do more with ſome, then a

blow will do with others. *A Venice glaſs* is not to be rubbed ſo hard as a *brazen kettle*; the *bending reed* is more eaſily bowed, then the *ſturdy Oak.*

Chriſts warfare needs no *carnal weapons*; *daſhing ſtormes* waſh away the ſeed, when *gentle ſhowers* refreſh the earth. Chariots too *furiouſly driven*, may be overturned with their *own ſpeed.*

Non aſperè quantum exiſtimo; non duriter, non modo imperioſo, iſta tollunter; magis docendo, quam jubendo; magis monendo, quam minando. Aug. ep. 64. ad Aur.

How many are there that check paſſion with paſſion, and are very angry in the diſlike of anger! thus to lay one Devil they raiſe another. Theſe leave more *work to undoe* in the end, then they found *to do* at the beginning; ſuch a *reproof* of a vice is a vice to be *reproved.*

In *reprehenſion* take heed of carrying your teeth, in your tongues; of *biting* whilſt you are *ſpeaking*; Chyrurgeons think it not ſafe to ſtab their Patients, becauſe one perhaps was ſo delivered of an impoſtume.

Its hard taming the unruly ſurges of an

an inraged Oecan; *Brethren, if any man be overtaken with a fault, you that are ſpiritual reſtore ſuch a man in the ſpirit of meekneſs*, Gal. 6. 1. καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος: *Set him in ioynt again*; and to reſtore a diſ-joynted bone into its proper place, requires the Ladies hand; tenderneſs as well as skilfulneſs; *Leigh. Crit. Sacr.* Reprehenſion is not an act of *Butchery*, but an act of *Surgery*; take heed of blunting the inſtrument by putting too keen an edge upon it; mark the reaſon thats added; *Conſidering thy ſelf, leaſt thou alſo be tempted.* If thy neighbours houſe be on fire, thy own may be the next thats burnt; they ſhould be willing to lend *mercy* at one time, that may have occaſion to *borrow* it at another.

We ſhould deal with *others ſins*, as we do with our *own ſores*; if a *prick with a pin* will let out the corrupt matter, *cutting and lancing* ſhall not be uſed. If the birds will be driven away, its needleſs to bring a piece to ſhoot them. Open

vide Boules l. 2. cap. 15. a. (var. can.).

ſinners

ſinners deſerve open *cenſures*; but private *admonitions* will ſerve for private *aberrations*. Whilſt we ſeek to heal a wound in our *brethrens actions*, we ſhould not leave a ſcar upon our *brethrens perſons*. The pureſt gold being too light for paſſage, we give it grains of allowance: That is a rare temper of ſpirit that can *cover our faults* from others eyes, and *diſcover* them to our own.

Under the Law the ſnuffers was made of gold, and the diſhes into which the ſnuff was caſt; to ſhew that there is a great deal of excellency in caſting a mantle over our *brethrens infirmities*.

That phyſick that ſtirs the humors, and doth not carry them away, leaves the body in a worſe condition then it found it. Ah how many are there that vomit up theſe *bitter pills*, though they be wrapt up in *ſweet ſugar!* Men love to be *adored*, but hate to be *reproved*. But how can we make them *brick* when they will not afford us *ſtraw*?

or

or *praiſe what they do*, vvhen they do not vvhat is to be *praiſed*!

Theodoſius the Emperor confeſt of St. *Ambroſe*, notvvithſtanding his ſevere dealings vvith him, *Solum novi Ambroſium dignum Epiſcopi nomine*; *That he knew none worthy to be a Biſhop but* Ambroſe. *Have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them*, Epheſ. 5. 11. We are as accountable for our ſins of *communion*, as we are for our ſins of *commiſſion*.

How ſecurely would *David* have ſlept upon his *adulterous pillow*, if *Nathan* had not been ſent to awake him? How far do many travel in the *Devils rode*, for want of a *wholeſom reproof* to ſtop them in their *journey*!

It was the ſaying of *Auſtin*, when his hearers were angry at his reproofs, *Emendate vitia, & ego emendabo verba*; *When you mend your lives, we ſhall mend our language*.

Benevolentiæ ergo, non odii ſignum eſt reprehendere. Clem. Alex. pædag. l. 1.

A ſerpent the more he is *ſtirred*, the more he gathers up his poiſon

to

to ſpit at you. Others are to *reproofs*, as *Tygers* are to Drums, that tear *their own fleſh* if you beat them in their preſence. Man is a *croſs creature*, and cannot endure to be *checkt* and *controlled*: He would have a *Noli me tangere* written upon him. But who will blame the *dogs barking* at the *theifs approaching*.

Sin its like the nettle that ſtings when its *gently touched*, but doth not hurt when its *ruggedly handled*. *Hæc omnia tendunt ad ſalutem, & ſanitatem æternam*: This rough dealing is but to ſquare you for the *celeſtial building*. As for flatterers they may be ſtiled the *Devils Upholſters*; who when they ſee men *leaning towards their luſts*, are laying *pillows under their ſleepy elbows*; but let them know that the *want of the fire of zeal*, will at laſt be *puniſhed with the fire of hell*. Thoſe are unskilful *Painters* that limb deformities in the faireſt colours.

Reprehenſion, it ſhould tread upon

on the heels of *tranſgreſſion.* The *plaiſter* ſhould be applied as ſoon as ever the *wound* is received. Its eaſier putting out a candle then it is quenching of a houſe on fire. *Gentle phyſick* will ſerve for a begun *diſtemper*; but *chronical diſeaſes* are cured with harſhneſs; Next to the keeping of our *garments clean*, is *waſhing* as ſoon as we have defiled them.

The *ſword of reproof muſt be drawn* againſt the *offence* of the perſon, and not againſt the perſon of the *offendor.* Many think the cup of *reprehenſion* is not bitter enough unleſs they mingle it *with their gawl and wormwood! But the wrath of man worketh not the righteouſneſs of God.*

The dreadfuleſt ſentences of the Church are not *mortal* but *medicinal*; they are to *raiſe the dead to life*, and not to put the *living to death.* Who knows how much the majeſty of a *Reprover* tames the inſolency of an *Offender! He that hates reproof is brutiſh*, Prov. 12. 18.

Qui arguit, impaſſibiliter debet arguere, ut ſalutem expetat ejus qui arguitur, non vindictam. Orig. (*ut quidam aſſerunt*) in Pſal. 37.

He

He is like a dog that barks and bites when the thorn is pulling out of his foot that pricks him: or like a horse that kicks when the Ostler is rubbing off the dirt that defiles him.

If thy brother shall trespass against thee, go and tell him his fault, between thee and him alone, Mat. 18.15. *If he shall hear thee thou hast gained thy brother*. The dog that follows the game, by barking loses the prey. The presence of a multitude makes a man take up an *unjust defence*, rather then lie down in a just shame.

Its better to censure a man in private, then to spread his guilt by a proclamation; yet how many do that in the market, that they should do in the closet? Sin its a *miry depth*; if thou striveſt to help one out and dost not, thou sinkest him in the further. Remember, *tender lambs*, though straying, must be *gently reduced* to the fold. Thats the thirteenth.

14. Singu-

14. Singular thing is, *To take up all duties in point of performance, and to lay them down in point of dependance.* When the pureſt duties have been performed, the pureſt mercies ſhould be implored.

Many have paſſed the rocks of *groſs ſins*, that have been caſt away upon the ſands of *ſelf-righteouſneſs*. Others they live more on their *cuſtions* then they do upon *Chriſt*; more upon the prayers they make to God, then upon the God to whom they make their prayers; which is as if a *redeemed captive* ſhould reverence the *ſword*, but not the *man* that hath *wrought his reſcue.*

The name of God with a *ſling and a ſtone*, will do more then *Goliah* with all his *armour.* Duties they are but dry pits in themſelves, though never ſo curiouſly cut out, till Chriſt fills them.

I would have you neither be *idle in the means*, nor to make an *Idol of the means.* If a Mariner will have

have the help of the *winds*, he mu
weigh the anchor and ſpread the ſail
The pipes can make no *conveyan*
unleſs the ſpring yields its *concur*
rence.

Whats hearing *without Chriſt*
but like a cabinet *without a jewel*
or receiving *without Chriſt*, but like
an empty glaſs *without a cordial*?

Its only that ladder whoſe bot
tom ſtood on earth, on the ſtave
of which we climb to heaven.
And be found in him not having m
mine own righteouſneſs which i
of the Law; but that which is through
the faith of Chriſt, the righteouſne
which is of God through faith, Phil.
3.9. If you be found in your *own*
righteouſneſs, you wil be loſt by your
own righteouſneſs. That garment
was worn to pieces on *Adams*
back, and laſted but for a days co
vering.

Duties they are good *crutches* to
go upon, but they are bad *Chriſt*
to lean upon; when *Auguſtus Cæſar*
deſired the Senate of *Rome* to joyn
ſome with him in the Conſulſhip,
they

they replied, *They held it a great diſhonor to him to have any joyned with him.*. Its the greateſt diſparagement that Chriſtians can do to Chriſt, to put their ſervices in equipage with his ſufferings. You muſt put off the rotten rags of the *firſt Adam*, if you would put on the royal robes of the *Second*.

To mix the *Virgins milk* with a *Redeemers blood*; Though the voyce may be *humble Jacobs*, yet the hands are *proud Eſaus*. Man is a creature thats apt to warm himſelf by the ſparks of his *own fire*, though he lie down in eternal flames for the kindling of them. *Noahs* dove made uſe of her *wings*, but ſhe did reſt in the *Ark*.

Duties can never have too much of our *diligence*, nor too little of our *confidence*. *For he that is entred into reſt, hath ceaſed from his works as God did from his*, Heb. 4. 10. A Beleever doth not do good works to live, but a beleever he *lives to do good works*.

It was a proud saying of him, *Cœlum gratis non accipiam*; *He would not accept of heaven gratis*: But he shall have *hell as a debt*, that will not take *heaven as a gift*. *For we are the circumcision, which worship God in the spirit, and rejoyce in Christ Jesus and have no confidence in the flesh*, Phil. 3. 3. A Christian stands at as great a distance from the best of his *services*, as he doth from the *worst of his sins*: And makes not the greatest part of his *holiness*, to be the smallest part of his *righteousness*. *When you have done all, then say we are unprofitable servants*, Luk. 17. 10. When you have obeyed all the commandments from above, there is one commandment above them all to be obeyed, that is, *to rest from your obedience*. A bridge is made to give us a passage over a dangerous river, but he that stumbles on the bridge is in danger of falling into the river. In the most of our works, *we are abominable sinners*, but in the best of our works, we

Non in carnalibus rebus, sed in solo Christo fiduciam salutis nostræ omnem, & nullâ aliâ in re collocamus. Zanc in loc.

are unprofitable servants.

Our duties are not like the *chrystal streams* of a living fountain, but like the *impure overflowings* of an unruly torrent. *I will go out in the strength of the Lord, and make mention of his righteousness, and of his only*, Psal. 71. 16. The righteousness of Christ is to be *magnified*, but the righteousness of a Christian is not to be *mentioned*.

Omnis alia fiducia quæ in quâvis aliâ re collocari potest, è cordibus nostris prorsus amputetur, omnino necesse est. Zanch. ubi prius.

It's a hard thing for us to be *nothing in our selves* in the midst of our *worthiness*, and to be *all in Christ* in the midst of our *weakness*. To *undertake* all our duties, and yet to *overlook* all our duties. Our services they are like *good wine* that relishes of a *bad cask*; The Law will not take Ninety nine for an Hundred; it will neither accept of *counterfeit coyn*, nor of *clipped money*. The duty it exacts, is as *impossible to be performed*, as the penalty it inflicts is *intolerable to be indured*.

We sail to glory not in the salt seas of our *own tears*, but in the red sea

of *Chriſts blood*. *Crux Chriſti clavis Paradiſi*; *The gates of heaven were cloſly ſhut, till the croſs of Chriſt beat them open.* We owe the *life of our ſouls* to the *death of our Saviour.* It was his going into the *furnace*, that hath kept us from coming into the *flame.* Tis the *ruddineſs of his blood*, that takes away the *redneſs of our guilt.*

Man *lives by death*; his natural life is preſerved by the *death of the creature*; his ſpiritual life is preſerved by the *death of his Redeemer.*

Moſes muſt lead the children of *Iſrael* through the *wilderneſs*, but *Joſhua* muſt bring them into *Canaan.* Whilſt we are in the *wilderneſs of this world*, we muſt waik under the conduct of *Moſes*; but when we enter into the *ſpiritual Canaan*, it muſt be by the merit of *Jeſus*; The ſame hand that hath ſhut the doors of hell to keep us *out of perdition*, hath opened the gates of heaven to let us *into ſalvation.*

They that carry the bucket to the

the puddle of *their own merit*, will never draw water out of the clear fountain of *Gods mercy*. *Luther* compares the *Law* and the *Goſpel*, to *Heaven and Earth*; we ſhould walk in the *earth of the Law* in reſpect of *obeying*, but in the *heaven of the Goſpel*, in reſpect of *believing*.

It was the ſaying of one, *That he would ſwim through a ſea of brimſtone, ſo he might come to heaven at the laſt.* What would not natural men do for heaven, if they might have heaven for their doings: But the heat of the *Sun beams* wil melt ſuch *weak and waxen wings*.

He that hath no better righteouſneſs then what is of his *own providing*, ſhall meet with no higher happineſs then what is of his *own deſerving*. *For they being ignorant of the righteouſneſs of God, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves to the righteouſneſs of God*, Rom. 11:3.

Omnis anima eget oleo divinæ miſericordiæ.

Others if they rest not *from their duties*, then they rest *in their duties*: They will sail in their *own bottoms*, though they sink in the *Ocean*. Duties they are not *destroyed by Christ*, but they must be *denied for Christ*. The Master and the Servants may dwell together in one family, provided that he have the higher chambers, and they the lower rooms.

Who hath first given to him, and it shall be recompensed unto him again? Rom. 11.35. When a glass reflects the brightness of the sun, there is but an acknowledgement of what was, not an addition of what was not; A curious *picture* praises a beautiful face, not by communicating what it wants, but by presenting what it enjoys

As God hath never the less for the *mercy he gives*, so he hath never the more for the *duty he takes*. Man is such a *Debtor to God*, that he can never pay his *due to God*; yea the more we *pay him*, the more we *owe him* for our *payments*.

Its

Its Chriſt only that is the *righteouſneſs of God to man*, and its Chriſt only that is the *righteouſneſs of man to God*. We are ſo far from paying of the *utmoſt farthing*, that at the utmoſt we have not a *farthing to pay*. That man will be a miſerable ſpectacle of *vanity*, that ſtands upon the weak feet of his *own ability*.

15. Singular thing is, *To take up our contentment in Gods appointment*. Others as they do the things that *God diſlikes*, ſo they diſlike the things that *God doth*: If *Iſrael* have not *meat for their luſts*, they are *weary of their lives*. They are delighted with their *corruptions*, but perplexed with their *conditions*; which is as if a man ſhould be in love with his *malady*, and out of love with his *medicine*. They ſtudy more how to *gratifie their humors*, then how to *ſatisfie their hungers*: They complain of the *ſhooe*, when the diſeaſe is in the *foot*.

They that think too highly of

their *deserts*, will think too meanly of their *estates*. Its even the task of God to *satisfie the desires of man*; not that it argues a *weakness in Gods power*, that can do all things, but a *wickedness in mans nature* that is not pleased with any thing.

There is no man but hath received more good then he hath *deserved*, and done more evil then he hath *sustained*. Therefore he should be contented though he see but *little good*, and not discontended though he *suffer much evil*. *Let your conversation be without covetousness* (let not covetousness be within your conversation) *for he hath said, I will never leave thee nor forsake thee*, Heb. 13.5. Set but the *seal of faith* to the *bond of truth*, and he that hath said it will maintain thee in the want of maintenance.

A wicked man when his *purse grows light*, his *heart grows heavy*. When he hath something without to *afflict him*, he hath nothing within

in to *ſupport him*: But a Chriſtian is more troubled that he ſhould be *diſcontented at any diſappointment*, then that he ſhould be *diſappointed of any contentment*. *I know both how to be abaſed, and how to abound; every where, and in all things I am inſtructed, both to be full and to be hungry, both to abound and to ſuffer need.*

Tu cum creſcente tuo marſupio, creſcis pariter animo, & cum decreſcente decreſcis; triſtitia contraheris, cum illud exinanitur, & lætitia ſolveris (aut certè ſuperbiâ inflaris) cum impletur. in Bern. Cant. ſer. 21.

Its hard to carry a *full cup without ſpilling*, or carry a *heavy load without breaking*; To walk in the clear day of proſperity without *wandering*, or in the dark night of adverſity without *ſtumbling*; but which way ſoever the wind blows a skilful Mariner knows how to turn his ſails and meet it. They who have learnt to *abound without rioting*, will learn to *want without murmuring*. *Non eſt in adverſis timidus, qui non eſt in proſperis diſſolutus.*

Repenting is the work of a Chriſtian man, but *repining* is the work of a carnal man. How many men are there that look upon their *greateſt bleſſings*, as upon the *greateſt burthens!*

burthen! Though their *estates* are like a *fruitful Paradise*, yet their hearts are like a *barren wilderness*. These are like spiders that suck poyson out of the sweetest flowers, and by a devillish *chymistry* extract dross out of the purest gold.

They sin in the midst of *mercies*, as *Adam* did in the midst of *Paradise*. Outward prosperity, cannot create inward tranquillity. *Hearts-ease* is a flower that never grows in the *worlds garden*. The ground of their trouble is not because they find not enough *of the creature*, but because they finde not enough *in the creature*. They plough up the level ground of their *injoyments*, into the wrinckled forrows of their *disquietments*. They have greatness enough in their *possessions*, but not goodness enough in their *dispositions*. Some are satisfied under the hand of God because they are not sensible of the hand of God; they are without any *fretting*, because they are without any *feeling*.

Nam divitiarum acquisitio quidem laboris, possessio vero timoris, amissio plena doloris invenitur. Bern. de pers. fust. c. 12.

A

A certain Stoick ſpeaking of God, ſaid, *What God wills I will, what God wills not I will not.* A Chriſtian though he have a will of his own, yet it becomes not a Chriſtian to own his will. The *wiſdom of the fleſh* is as fit for *guiding*, as the *will of the fleſh* is fit for *governing*. None but ſuch as live under the *ſeduction of the former*, will live under the *dominion of the latter*.

We are not to be troubled for this, *that we have no more from God*, but we are to be troubled for this, *that we do no more for God*. They who judge their eſtates are *too low*, we may judge their hearts are *too high*.

A *whole World contents* not *Alexander*, when a *ſorry tub* ſuffices *Diogenes*. Chriſtians, the Lord is well pleaſed with *your perſons, and will not you be well pleaſed with your conditions?* theres more reaſon that thou ſhouldſt be in love with it, then that he ſhould be in love with thee.

Beleivers ſhould be like ſheep that

that change their *pastures* at the will of their *Shepherds*, or like Vessels in a house that stand to be filled or emptied, according to the pleasure of their owner; he that sailes upon the Sea of this *world* in his own bottom, sinks at last: Never were any Saints their *own Carvers*, but before they had done they cut their *own fingers*.

As every thing is a *great mercy* to a man that is *afflicted*, so every thing is a *good mercy* to a mind that is contented. A covetous man is *fretful*, because he hath not so much as he desires; but a gracious man is *thankeful* because he hath more then he *deserves*.

Its true I have not the *sauce*, but I merit not the *meat*; I have not the *lace*, but I deserve not the *coat*. I want that which may *support my dignity*, but I have that which may supply my indigency; *having food & rayment let us therewith be content*, 1 *Tim.*6.8. you have the flesh of the creatures to *fill your emptiness*, and the fleece of the creature to *cover your nakedness*. Tis

Habentes alimenta, non delectamenta; indumenta, non ornamenta. Gor. in loc.

Tis ſtoried of a woman who when ſhe was ſick, was askt whither ſhe was willing to live or dye, ſhe anſwered, *which God pleaſed*; but ſaith one, if God ſhould refer it to you, which would you chuſe; *truly* ſaith ſhe, *if God ſhould refer it to me, I would refer it to him again.*

A Chriſtian is to ſubmit to the *will of God diſpoſing*, as well as to the *will of God commanding*; to be what he *appoints*, as well as to do what he *approves*; that man *obtaines his will* of God, who *ſubjects his will* to God.

A *contented heart* is never out *of heart*; Its an even ſea, in the midſt of all ſtorms; its like a tree in *Autum* which *ſecures its life*, when it hath *loſt its leafes.*

It was a rare expreſſion of a Religious perſon, *Put off your cares, when you put of your cloaths, ſo ſhall thy reſt ſtrengthen thy labour in the day, and thy labour ſweeten thy reſt in the night.*

It is not meet that *patients* ſhould pre-

preſcribe rules to their *Phyſitians*. Worthy Mr. *Hern* lying upon his death-bed, his wife making much womaniſh lamentation, what ſhould become of her and her children, *Peace* (*ſweet heart*) ſaith he, *that God that feeds the Ravens, will not ſtarve the Hernes.*

If the child be jealous of his *Fathers affection*, he will quickly be dubious of his *Fathers proviſion*, till we can find hearts *without polution*, we ſhall never find *eſtates without vexation*: Heaven only is the place *where all is joyful*, and hell only is the place *where all is doleful*; in the former there is nothing but *happineſs* to be expected, in the latter there is nothing but *heavineſs* to be indured. But the moſt golden condition here, is ſet in a brazen Torch; there is no gathering a *roſe* without its *prickles*, till we come into *Immanuels* land.

If there were nothing but ſhowers, we ſhould then conclude, the *world would at length be drowned*; and if there were nothing but Sun-ſhine, we

we ſhould then conclude, *the world would at laſt be burned.* Our comforts would be a Sea *to drown* us, if our croſſes were not a *planck to ſave us.*

By the fareſt *gales* a ſinner may ſail to *deſtruction*, and by the *feireſt winds*, a Saint may *arive at Salvation.* I know that when our conditions are neceſſitous, then our corruptions do often prove impetuous, and rage the more becauſe ſtopped by the dam of poverty; ſo that if God does not help us ſeaſonably, we are apt to help our ſelves *ſinfully*; if he be not ſtretching forth his hand of *goodneſs*, we are thruſting forth our hands to *wickedneſs.*

But remember that *contentment without the world*, is better then the *world without contentment*; there are two things that make a Chriſtian; the firſt is to ſpeak *well of what God is*, the ſecond is *to think well of what God does.*

What gets the dog by the biting *of the ſtone*, but the breaking *of his teeth*;

teeth, thou *murmereſt* becauſe thou art in *want*, and therefore thou art in *want becauſe* thou *murmureſt*.

Thou art impatient becauſe thou art *afflicted*; and therefore thou art *afflicted* becauſe thou art impatient.

The skilful Pilot knows what winds will beſt blow us to our harbour; an unquiet *patient* makes but a ſlow recovery; turbulent ſtorms, doth but lengthen the voyage.

Contentment its the beſt food for a *ſound man*, to preſerve him; and its the beſt *Phyſick* for a ſick man, to *reſtore him*, its like the gilt of the pill that makes a man *ſwallow it down without taſting* its bitterneſs; or like the *Philoſophers ſtone*, that turneth whatſoever it toucheth into *gold*; it will make a cottage look as fair as a palace. He is not a poor man that hath little, but he is a poor man that wants much; and in this ſence, the rich are often pooreſt, and the poor are often richeſt.

Non qui parùm habet, ſed qui plus cupit pauper eſt.

Give

Give me ſuch Chriſtians as will receive no more good, then God will give them, and will ſuffer no leſs evils then God will have them; when the fire is kindled how is it quenched, not by the pouring of oyl upon it, but by the removing of fuel from it! *ſi vis eſſe dives, non eſt pecuniæ adjiciendum, ſed cupiditatibus detrahendum.*

Confinement is the way to *contentment*; when you cannot raiſe your *eſtates* as high as your *hearts*, then level your hearts as low as your eſtates; *but godlineſs with contentment is great gain*, 1 *Tim.*6.6. This is too precious a ſeed to grow in every ſoyl; although every *godly man* is not *contented* yet every *contentented man is godly*; *the Lord is my ſhepherd, I ſhall not want*, *Pſal.* 23. 1. ſhowers falling from a cloud may be diminiſhed, when waters iſſuing from a ſpring are continued.

Methinks the child ſhould ſuck quietly, when although it takes not in the *whole breſt* at once, yet the milk is ſpinning out to return a further

draught, after the former is gone down; As *Seneca* said to his friend *Polybius*, *Never complain of thy hard fortunes, so long as Cæsar is thy friend*: so say I to a beleiver, *Never complain of thy hard fortunes, so long as the Lord Jesus is thy friend.*

Let your condition be *never so great*, its a hell without him; let your condition be never so *flat*, its a heaven with him. Who can say he injoyes *any thing that wants Christ*; or that he *wants any thing*, who *injoyes Christ*?

Should not *Hagar* be content though the water was spent in her *bottle*, when there was a *well* so near? thats the Fifteenth.

16. Singular thing, is this, *To be more in love with the imployment of holiness, then with the injoyment of happiness*; a Christian cares not so much for the receiving of *golden talents*, as for the improveing of *gratious talents*.

Others they prize the wages of Religion above its *works*, but a Christian prizes the works of Religion above its wages. Give me the Preacher

ther that prefers his labour above his lucre, the flock he keeps before the fleece he gets.

Others, their services are like dyals that are set by the sun of self respects; they *serve God*, that they may *serve themselves* upon God; he loves not *religion sincerely*, that loves not *Religion superlatively*. Israel *is an empty vine, he brings forth fruit unto himself Hos.* 10. 10. Empty and yet fruitful; fruitful and yet empty; thus that fertility which sprouts out upon the account of self, has nothing but vacuity in the account of God.

Mortificationem simulant, ut simplicibus imponant, & sub pietatis prætextu prædam aliquam capiant. Stapl. in Dom 5. post Pent. tex. 1.

How many are there that deal with Religion, as the *Carpenters* do with their *Ladders*; that whilst they are building, carry them up and down on their shoulders, but when they have done, cast them away into corners! these make not *gain* to *stoop to godliness*, but *godliness to stoop to gain*, which is as if a man should fit the *foot to the shoo*, when they should fit the shoo to the foot.

That Tradesman is poor and needy in what he deales, that must have

ready money for all he ſels. Man in the *good he doth for God*, ſeeks himſelf more then God. The clock of his heart will ſtand ſtill, unleſs its wheels be oyled.

If the *Virgin* ſhould yeild her conſent, only for her *Bridegrooms riches*, ſhe would not eſpouſe her ſelf unto his *perſon*, but unto his *portion*. As *Seneca* ſaith of friendſhip begotten upon a ſiniſter account, *negotiatio eſt non amicitia, quæ ad commodum accedit; quæ, quid conſecutura ſit, ſpectat*: ſo may I ſay of this, it were not properly to make a *Marriage with him*, but to make a *Merchandize of him*.

Sen. ep.

St. *Auſtin* hath an excellent ſaying, *Non amat Chriſtum, qui amat aliquid plus quam Chriſtum*; he love not Chriſt *at all*, that loves not Chriſt *above all*. *You ſeek me not becauſe ye ſaw the miracles, but becauſe ye did eat of the loaves and were filled*, *John* 6. 26. Chriſt was the *object* of their actions but ſelf was the *end* of their actions. They came to Chriſt to ſerve their

Quam multi non quærunt Jeſum niſi ut illis benefaciat! Religionis officium non pro augendis vi tutibus, ſed pro requirendis ſubſidiis inbiare ſolent. Aquin. in loc.

their turn, and when their turns were ſerved, they turned away their ſervice; they were *cubbord diſciples*; more then men at their meat, but leſs then women at there *work*, when the *loaves were gone*, the *diſciples were gone*; when he left feeding of them, they left following of him.

Your weakeſt building needs the moſt *under propings*; thats but *Kitchin fire* that burns no longer then the *groſſe fewel of profit feeds* it. Till you can love the naked truth, you will never love to go naked for the truth; moſt perſons are *mercenary and ſervile* in thoſe works wherein they ſhould be *Son-like and free*: They look more after the *ſtreams*, then upon the *ſpring*, from whence they are iſſued; and after the beams, then upon the Sun from whence they are darted.

The *want of mercy* is the onely *ſpring of duty*; they ply their *prayers* as Saylors do their pumps, only in a ſtorm, and for *fear of ſinking*. *And now O Father glorifie thy Son, that thy ſon may glorifie thee, John* 17. 1. He prayes for glory more for the Fa-

thers

thers ſake that *beſtowes it*, then for his own ſake that *receives it*; a true Chriſtian doth not deſire grace only for this end, that God may glorifie him, but he deſires grace for this end that he may glorifie God.

Others, could they but find the *mercyes of God*, they would never ſeek *the God of Mercyes*: could they tell how to be well *well without him*, they would never *come at him*; God hath but little of many mens *ſociety*, but when they can find no other *company*.

Inſtead of looking upon godlineſs as their greateſt gain, they look upon gain as their greateſt godlineſs. They love Religion not for the beauty inhering in it, but for the dowry attending on it; like the Fox that follows the Lyon for the prey that is falling from him; if there be no *honey in the pot*, ſuch Waſpes will hover no longer about it: *When you faſted and mourned in the fifth and ſeventh month, even thoſe ſeventy years, did ye at all faſt unto me? and when ye did eat, and when ye did drink, did not ye eat*

for

for your ſelves, and drinck for your ſelves? Zach. 7. 5, 6. In faſting and feaſting, they caſt not their eyes upon God, but upon themſelves; they forget not to eat, when they were hungry, but they forgat to praiſe God when they were full. Their *greedineſs* did ſwallow up their *thankefulneſs*.

Remember God will ſhut thoſe duties out of heaven, that ſhut him out on earth. I have heard a ſtory of a woman, that being met with fire in one hand, and water in another, was askt what ſhe would do with them? She anſwered, *With this fire I would burn up all the joyes of heaven; and with this water I would quench all the flames of hell, that I might neither ſerve God for fear of puniſhment, nor for hopes of reward.*

The leſs you make theſe things the end of your working, the more will God make them the end of your work. God hath three ſorts of ſervants in the world; ſome are ſlaves, and ſerve him for fear; other are hirelings, and ſerves him for wages; others are

ſons

ſons and ſerve him for *love*.

Now a *hireling* will be a *changling*; he that will ſerve God for *ſomething*, will ſerve the Divel *for more*, he ſhall have his works, if he will but augment his wages: *he had an eye to the recompence of reward*, *Heb* 11. 26. This is a good Inn for our deſires *baiting*, but a bad home for our *deſires dwelling*; the Poets tell us of many who at firſt were Sutors to *Penelope* the Miſtriſs, but at laſt were married to the Maids that attended her: The aſs which carryed the *Egyptian* goddeſs, had many bare heads, and bended knees, but none to the beaſt, but all to the burden.

Demetrius he crys up the goddeſs *Diana* but it was not her *Temple*, that he admired, but her *ſilver ſhrines* that he adored. He was more in love *with her wealth*, then he was in love with her *worſhip*; *Sirs, ye know that by this craft we have our wealth*, *Acts* 19. 25. If her Temple had been *demoliſhed*, their trade had been *deſtroyed*.

Doth Job ſerve God for naught? yea, for

for *Job* ſerved God when he had naught. He was as good in his poverty as he was in his plenty. In this ſence, that man that ſerves not God *for naught*, that man *is naught* in ſerving God.

Love it trades not for returns here: it payes it ſelf in ſerving its beloved; Its ſtoried of one that being askt, *for whom he laboured moſt?* anſwered, *for his friends*; And being askt, *for whom he laboured leaſt?* anſwered, *for his friends*; love it doth moſt, and yet thinks leaſt of what it does.

Hypocrites they are more in love with the *gold of the Altar*, then they are with the *God of the Altar*: *Wo to your ſcribes and phariſees, for they devour widows houſes, and for a pretence make long prayers; therefore ye ſhall receive: the greater damnation, Mat.* 23.14. They faſted all the day, but to feed upon the widows coſt at night; they hatcht the *birds of oppreſſion* in the *neſts of devotion*. Theſe Spiders they weaved the *webb of their works*, to

Va vobis quia avaritiam veſtram Colore Religionis depingitis, & Diabolo, Chriſti arma præſtatis, ut iniquitas ametur, dum pietas æſtimatur. Gor. in loc.

to catch the *fly of their wealth*; thus *true is Augustines* observation, *Sæpe aliter se habet species facti, aliter facientis animus*; *there is oft a vast distance and difference between the face of the work, and heart of the worker.* But a soul acted by God in service, though he may have self at the *hither end*, he will have God at the *higher end.*

A Christian is more in love with his *present duty*, then he is in love with his *future glory.* St. *Paul* was contented to stay a while *out of heaven*, that he might bring other souls *into heaven. To me to live is Christ, and to dye is gain*, Phil. 1.21. His life to them was most *useful*, but his death to him was most *gainful*; by dying he had injoyed his *recompence sooner*, but by living he made his *recompence larger.*

Were it possible to divorce those things asunder, which God himself hath linked together, a Christian had rather be *holy without any happiness*, then be *happy without any holiness.*

Luther

Luther hath this expreſſion, *Mallem in inferno eſſe cum Chriſto, quam in cœlo ſine Chriſto*; *I had rather be in hell with Chriſt, then in heaven without Chriſt*; And indeed hell it ſelf would be a heaven if God were in it; and heaven would be a hell, if God were from it.

A gracious man makes this the requeſt of his ſoul, *Lord, let me rather have a good heart, then a great eſtate*: Let me rather be *pious* without *proſperity*, then *proſperous* without *piety*. Though you may love many things *beſide Religion*, yet you may not love any thing *above religion*.

The earth that is our *work-houſe*, but heaven that is our *ſtore-houſe*. This is a place to *run in*, and that is a place to *reſt in*. Yet a Beleever on his dying pillow being asked how he did, O, ſaith he, *ſorry for nothing but that I am going to that Country where wages are received, and no works performed*. That is the ſixteenth.

17. Singular thing is, *To be more in ſearching our own hearts, then we are*

in

in censuring others states. They are too busie Bishops, that lord it over others *Dioceſſes.* We are to allow beleevers *for their failings*: though we are not to allow beleevers *in their failings. Be thou diligent to know the state of thy flocks, and look well to thy heards*, Prov. 21.23. Its of greater concernment to know the state of our hearts, then to know the state of our flocks.

Its the expreſſion of *Seneca*, *Vitiamur perſpicillis magis quam ſpeculis.* Men are more apt to uſe ſpectacles to ſee *other mens faults*, then looking-glaſſes to view their own.

Plato entertaining ſome friends at a neatly ſpread table, *Diogenes* coming in tramples upon it, ſaying, *Calco faſtum Platonis, I trample upon the pride of Plato*; to whom he anſwered, *Yea, At cum majori faſtu, but with a greater pride. He that is without ſin, let him throw the firſt ſtone.*

They are fitteſt to finde fault, in whom no *fault is to be found*; and to blame others, who are *blameleſs themſelves.* There is no removing of blots from

from the paper by laying upon it a blurred finger.

Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast the moat out of thy brrthers eye. Mat.7.5. What dost thou get by throwing of stones in at thy enemies windows, whilst thy own Children look out at the casements? He that blows in a *heap of dust*, is in danger to put out his *own eyes*: Is not the *worst mens practices*, a comment on the *best mens principles?*

Illud quasi cacoethes penitissimè insssium est, ut cum in gravissimis nobis ipsis nimium facilè, & indulgentur ignoscimus, aliorum tamen judices incle. mentissimi, & censores rigidissimi sumus. Chem. Evan. Har. cap. 51.

Are there not the same lusts *lodging in your hearts*, that are reigning in *their lives?* The reason why there is so little *self-manifestation*, is because there is so little *self-examination*. For want of this men are like *Travellers*, skilled in other Countries, but ignorant of their own.

It is a sign they are sunk in their estates, who are afraid to look into their books: The *trial of our selves*, is the ready road to the *knowledge of our selves*. He that buys a jewel in a case, deserves to be couzened with a *Bristol* stone.

Many

Many think themselves as surely going to heaven, as if they were already dwelling in heaven. Christians, would you see God, then cast your eyes *upwards*; would you see your selves, then cast your eyes *inward*. Contemplation, that is a *perspective-glass* to see our *Saviour in*, but examination that is a *looking-glass* to see *our selves in*. Bring your selves to the standard, and see whether you be in the *narrow way that leads to life*, or in the *broad way that leads to death*: whether your spirits be chairs for *vice to sit in*, or thrones for *grace to rule in*; whether you be one of *Christ Spouses*, or one of the *Devils harlots*.

Nero impurissimus neminem à libidine purum judicabat.

Nero thought no person chast, because himself was unchast. Such as are troubled with the Jaundise, see all things yellow. But such as are more *religious*, are less *censorious*. *Why dost thou judge another mans servant*, Rom. 14.4. They that are *fellow-creatures with men*, should not be *fellow-judges* with God.

Temerarium est judicium cum in illo nullam jurisdictionem habeam. Gor. in loc.

What will it advantage you to search anothers wounds, and let your own

own bleed to death! Take heed your own cloaths be not full of duſt, when you are bruſhing others garments; or complaining of dirty ſtreets, when heaps lie at your own doors. Many are never well longer then they are holding their fingers upon others ſores; ſuch are no better then crows that faſten only upon carrion: *Let every man prove his own works, ſo ſhall he have rejoycing in himſelf not in another*, Gal. 6. 4.

For want of this men have their *accounts to caſt up*, when they ſhould have their *accounts to give up*. They have their *evidences of grace to ſeek*, when they ſhould have their *evidences of grace to ſhew*: They lye down with ſuch *hopes in their beds of reſt*, which they dare not lye down withall in their *beds of duſt*. *Becauſe he conſidereth and turneth away from all his tranſgreſſions*, Ezek. 18. 28. Converſion begins in conſideration. The haſty ſhowr *falls faſteſt*, but the ſoft ſnow *ſinks deepeſt*.

The Mariner that is running his ſhip againſt a rock, if he conſiders it, and ſtears

Integritatis tuæ curiosus explorator vitam tuam in quotidianâ discussione examina attende diligenter quantum proficias, vel quantum deficias. Bern med. 3. in lim.

stears another course, prevents a desperate shipwrack. *Examine your selves whether ye be in the faith or no* (or whether the faith be in you or no) *prove your own selves, know ye not your own selves that Jesus Christ is in you except you be reprobates?* 2 Cor. 13. 5. See whether your hearts be the cabinets of such a jewel. A true Subject dares not deny any coyn which bears the image of the King.

If you will needs be Judges, sit upon your own benches; I shall ever esteem such to be but lepers, that care not for looking-glasses. He that doth not mind what he hath done, will never mend what he hath done. Self-examination is the beaten path to *perfection*; its like fire which doth not only try the gold, but purifies the gold. The sight of *your selves in grace*, will bring you to the *sight of God in glory*.

The Heathens tell us, that *Nosce teipsum* was an Oracle that came down from heaven. Sure I am, it is Oracle that will lead us up to heaven. The *plague of the heart* is not every

mans

mans plague, but the *plague of the ſoul* is every mans plague : though there be no viſion thats leſs *pleaſurable*, yet there's no viſion thats more *profitable*: till you know how deep the pit is in to which you are faln, you will never ſeek to get out of it again.

The *bottom* of our diſeaſes lies in not ſearching our diſeaſes to the bottome : ſo we have but ſome raggs to *cover our nakedneſs*, we ſeek not a remedy to *cure our naughtineſs*. He that *truſts his heart is a fool*, and yet ſuch fools are we as to *truſt our hearts*; the heart its that which God ſearches by his *Omniſciency*, and its that which man ſhould ſearch by his induſtry; if a man would know whether the ſun ſhines, its better viewing its beams on the pavement, then its body in the firmament. The readieſt way to know whither or no you *are in Chriſt*, is to know whither or no *Chriſt is in you*; for the fruit is more viſible then the root; thats the Seventeenth.

18. Singular thing is, *to ſet out for God at our beginning, and to hold out*

with God unto our ending: to be amongst the *first that seeks God*, and amongst the *last that serve him*. First, *to set out for God at our beginning*; *remember now thy Creator in the days of thy youth, while the evil days come not nor the years draw nigh when thou shalt say I have no pleasure in them*, *Eccl.* 12. 1.

In the stilling of strong waters, the first thats drawn is fuller of spirits then the rest that follows. *The first of the first fruits of thy land, thou shalt bring into the house of the Lord thy God*, *Exo.* 23. 19. The way to have the whole *harvest of your lives* sanctified by God, is to have the first *fruits of your lives* dedicated to God. *I remember the kindness of thy youth, the love of thine Espousal*, *Jer.* 2. 2. God prises a Christian in the bud, and likes the blossomings of youth above the sheddings of age.

We should pay our tribute, as soon as ever our money comes out of the Mint. Is it not pitty that plant should grow in *Egypt* that will thrive so well in *Canaan*.

Your Naturalists tels us that the most

orient

orient pearls are generated of the *morning due*. They who are in Chriſt before us, are like to be in Chriſt above us. The way to keep a field from overgrowing with weeds, is to pluck them up in the ſpring. If youth be ſick of the *will nots*, old age will dye of the *cannots*.

Under the law they who gathered not Manna in the morning, found none all the day; if when you have ſeaſons and want hearts, the time may come when you may have hearts but want ſeaſons. *Can the Ethiopian change his ikin, or the Leopard his ſpots: then may ye alſo do good that are accuſtomed to do evil*, *Ier.* 12. 23. He is a bad husband that hath money to ſpend on company abroad, but none to lay out for proviſions (to keep his family) at home: Yet one accuſtomed to *Drunkenneſs*, will rather *ſtrarve his poſterity* then be bound in the cords of *Sobriety*.

Its hard caſting off the Devils yoaks, when we have worn them long upon our necks; *can a man be born again when he is old?*

Quod in morbis accidit cum invaluere per longas moras, ut Strò medicina paretur; idem judicandum, niſi quis a puero rectam viam meat, et eidem aſſueſcat. Rivet. in Pſ. 119. 9.

old? grace ſeldome grafts upon ſuch withered ſtocks. An old ſinner is nearer to the ſecond death, then he is to the ſecond birth; Its more likely to ſee him taken out of the fleſh, then to ſee the fleſh taken out of him; his body is nearer to corruption, then his ſoul is unto Salvation.

Where the *Enemy is the ſtronger*, there the *victory is the harder*. Uſually where the Devil pleads antiquity, he keeps propriety. As there's none ſo old as that they ſhould *diſpaire of mercy*; ſo there's none ſo young, as that they ſhould *preſume on mercy*; if Gods *To day* be too ſoon for thy *repentance*, thy *To morrow* may be too late for his acceptance; Mercies clock doth not alwayes ſtrike at our beck. The longer poyſon ſtayes in the *ſtomack* the more *mortal*.

Jeſus Chriſt he had two Diſciples whom he highly prized; the one who was young for *Comming ſo ſoon to him*; the other who was old for *ſtaying ſo long with him*. O how amiable are the *golden apples of grace*, in the *ſilver pictures of age*? God prizes a young

friend,

friend, but punishes an *old Enemy*: Old sinners are like old serpents, the fullest of poyson.

Its a rare spectacle to view the Antient of dayes, in those who are not antient in days: To see green peeces of Timber hewing and squaring that they might be laid in the celestial building; when nature is in its *minority* to see grace in its *sincerity*. Ps. 119.99. *I have more understanding then my teachers*; his youth was wiser then others age, his dawning was brigher then their noon tyde; and this was the more admirable, because twas in his youth; for when our lives are the most vigorous, our lusts are the most boysterous.

Ex discipulo doctorem me fecisti, etiam eorum qui doctores mei fuerunt Rivet in loc.

You teach a dog whilst he is a whelp, and break a horse whilst he is a Colt. A plentiful harvest is the issue of an early seed time: *Thou writest bitter thing against me, thou makest me to possess the sins of my youth*, Job 13. 26. Needs must that Iron gather rust that is not often filed.

Remember children your youthful sins layes a foundation for aged sorrows; You have but one arrow to hit

the mark; and if that be shot at randome, God will never put another into your bow: *I am Alpha and Omega, the beginning and the ending*, or as some, *the first and the last*, *Rev.* 1.8. He that is the *first and the last*, will be served from the *first to the last*; you can never come to soon to him who is your beginning; and you can never stay too long with him, who is your ending.

The flower of life its of Christs setting, and shall it be of the Divels cropping?

But whats seting out without holding out? *Mutability* is at best but the badg of *infirmity*. Letters ingraven in the bark of a tree whilst it is young grow up with it till it comes to be old; though a standing pool is soon dryed up, yet a fountain is always running. Its trees that are unsound at their roots, that soon cease from the putting forth of their fruits; they who for the present are *inwardly corrupt*, will for the future be *openly prophane*.

Thats a crazy peece of building that must be cramped with Iron bars, to keep its standing; *false grace* is always

ways declining till it be *wholy loſt*; but *true grace* goes from a mornings dawning, unto a Meridian ſhining; the vvool on the ſheeps back if it be ſhorn will grovv again, but the vvoll on the ſheeps skin, clip that and there comes no more in its room.

Philoſophy playes vvith this, *Nullum violentum eſt perpetuum*; *There is nothing permanent that is violent*; as a ſtone thats mounted upvvards, vvhen it loſes its impreſs, ſinks dovvnvvards; but its dreadful to be caſt off from God, for caſting off the vvays, and vvork of God. A finger divorced from the hand, receives no influence, from the head: He that deſerts his Colours, deſerves to be caſhered the Camp.

Ah beloved! it would have bin well if we had made as much *conſcience in our liberty* as we have had *liberty for our conſcience*: but we have gone from *one Religion* unto *all*, till at laſt we are come from *all Religions unto none*: Every varition from *unity*, is but a progreſſion towards *nullity*.: *be thou faithful unto death, and I will give thee a*

crown of life, *Rev.* 2. 10. He hath a Crown for *runners*, but a curse for *run aways*; God accounts not himself served at all, if he be not always served.

Non tantum facite, sed perficite; tis not enough to begin our course well, unless we Crown it with perseverance.

Sibi ipsis indulgent; ex fervidis tepidi, ex tepidis fergidi fiunt. Strapl in Dom. 2. post Epip. Serm. 1.

We live in the fall of the leaf; divers trees which did put forth fair blossoms; their spring is turned into an *Autumn*, and their fair mornings, have been overcast with cloudings. The Corn that promised a large harvest in the *blade* is blasted in the *eare*. The light remaines no longer then the sun shines; When God ceases to be *gracious*, man ceases to be *righteous*.

The flowers of Paradise would quickly wither on earth, if they were not watered with drops from heaven. How have the mighty faln, when the Almighty hath not stood by them. The Divel would soon put out our candles, if Christ did not carry them in his Lanthorn; *be not weary in well doing, for in due season you shall reap if you faint not*, *Gal.* 6. 9. To see a ship sink in

in the harbor, is more grievous then if it had periſht in the open Sea.

There goes the ſame powe rto a *Saints ſtrengthening*, that there goes to a *ſinners quickening*; he that doth ſet us up, and make us *holy*, muſt keep us up, and make us *ſteady*.

How eaſily is a ſhip ſailing to the ſhore carryed back again by a ſtorme to the Sea? *O Ephraim, what ſhall I do unto thee, and Judah what ſhall I do unto thee?* why whats the matter? *your goodneſs is as the morning cloud; and as the early dew it goeth away*, *Hoſea* 6.4. Their bowls began to ſlug, before they came to the end of the Alley.

Some have beat *Jehues* March; they have driven *furiouſly in Religion*, but within a few years they have knockt off there *Chariot wheels*. After they have lifted up their hands to God, they have lift up their *heels againſt him*: that mans beginning was in *Hypocriſie*, whoſe ending is in *apoſtacy*. You look for *happineſs*, as long as God hath a being in heaven; & God looks for *holineſs*, as long as you have a being on earth: *he that endures*

to

Veſtis Aaronica expreſcripto Dei deorſum ad pedes habuit in circuitu quaſi mala punica, et tintinnabula aurea. Mala punica, inter omnes alios fructus, ſola corona cujuſdam ſpeciem habent; illa corona eſt cujuslibet perfectio, & conſummatio, finis enim coronat opus; Hanc idcirco coronam Deus nec in principio, nec in medio, ſed ad pedes poſuit tunicæ ſacerdotalis. Id. ibid.

to the end ſhall be ſaved. He ſhall never be *glorious in the end*, that is not gracious *to the end*.

That man muſt carry his *grace* within him to the *duſt*, that would have his *grace* carry him with it to *Chriſt*; *if any man draw back, my ſoul ſhall have no pleaſure in him.* Heb. 10. 38. He that draws back from profeſſion, ſhall be kept back from Salvation: he that departs in the Faith, ſhall be Saved; but he that departs from the Faith, ſhall be damned.

We praiſe the Mariner, when he is arived at his *harbour*; and commend the Souldiers valour, when he hath obtained the victory; the Chryſolite which is of a golden colour in the morning, loſes its ſplendor before the evening; ſuch are the glittering ſhews of *Hypocrites*. But though *blazing comets* fall to the earth, yet *fixed ſtars* remain in heaven.

That fire which is lade on Gods Altar, when once its kindled, ſhall no more

more be quenched. Grace may be ſhaken in the *ſoul*, but it cannot be ſhaken out of the *ſoul*; it may be a *bruſed reed*, but it ſhall never be a *broken reed*.

Chriſt is more tender of his body *myſticall*, then he was of his body *natural*. A beleiver though he may fall *fowly*, yet he ſhall never fall *finally*. *The gates of hell, ſhall not prevail againſt the Saints of Heaven.*

The fiery darts of the Devil, that in themſelves are intentionally *mortal*, ſhall be to ſuch Eventually *medcinal*: Theſe bees may ſtartle thee to keep thee *wakeful*, but they ſhall not ſting thee to make thee *woful*. Thy light may be Eclipſed for a time, but the Sun will break forth again.

Under the law God had his Evening as well as his Morning Sacrifice. Ther's as much ſweetneſs in the Sugar at the bottom of the cup, as in the cream on the top of the Milk. No man that puts his hand to the plough and looks back, is fit for the Kingdome of God. Our *labours* are never *fulfilled*, till our lives are *expired*: Religion if it be a thing that is *troubleſom*, it will be a thing

thing that *tyreſome* : there is no thing *conſtant* but what is *pleaſant* ; though a Saint may ſome times be weary in doing the work of the Lord , yet a Saint is no time weary of doing the Lords work. *Habitus non amittitur, licet actus intermittitur* ; there may be an *omiſſion of grace*, but there cannot be an *amiſſion of grace* ; this babe may lye upon a ſick bed , but it ſhall never lye upon a Death bed.

Chriſt is ſtiled *the finiſher of our faith*, as well as he is ſtiled *the Author of our faith*. We have as much need of the ſpirit to *bring up our graces*, as we have need of the ſpirit to bring *forth our graces*.

Indifferency in Religion , is the next ſtep to *apoſtacy* from Religion. But though Chriſtians be not kept altogether from falling , yet they are kept from falling altogether : they may *part with Chriſt* for a time , but they ſhall not *depart from Chriſt* for ever ; The trees of righteouſneſs may have their autumne , but they ſhall have their ſpring : There is never ſo low an ebb, but theres as high a tyde.

Chri-

Chriſtians are like crocodiles, that are *growing* till they are *dying*, or like the Moon that increaſes in her *beauty*, till ſhe arrives at the full of her *glory*: take heed of putting off the *robes of piety*, whilſt you are on this ſide eternity. You muſt hold the *Scepter of grace* in your hands, till God ſet the Crown *of glory* upon your *heads*.

If the ſervice of God be bad, why do you ſet forth in it? if the ſervice of God be good, why do you ſhrinck back from it? uſually they who ride faſteſt at their firſt ſetting forth, are ſooneſt tired in their journies; its the ſparkling Diamond that is ſet in the Apoſtles Crown. 2 Tim. 4. 7. *I have fought a good fight, I have finiſht my courſe. I have kept the faith: his work* was done before his life was done; *henceforth their is laid up for me a crown of glory.*

Absq; perſeverantiâ nec qui pugnat, victoriam; nec palmam victor conſequitur. Bern. Ep. 11.

There's many perſons that layes a *foundation*, that never raiſes up a *ſuperſtructure*. But Jeſus Chriſt is never a Father to abortive children; where he gives ſtrength to conceive, he gives ſtrength to bring forth, he turnes the bruiſed reed into a brazen pillar;

pillar; and the smoaking flax, into a Triumphant flame; that is the 18th.

19. Singular action that must be done by singular Christians, is, *To take all the shame of their sins unto their selves, and to give all the glory of their services unto Christ.* Others they take all the glory of their services to themselves, and lay all the shame of their sins on him; as if he that dyed on earth to *redeem us from them*, should live in *heaven to confirm us in them.*

The Devil may flatter us, but he canot force us; he may tempt us unto sin, but he cannot tempt us into sin. He is but the Father begeting; the evil heart is the Mother conceiving; and in this sence, the Father can do nothing without the Mother; the *fire* is his, bvt the *tinder* is ours: he could never enter into our *houses*, if we did not set open our *doors.*

Many complain for want of *liberty* who thrust their feet in Satans *fetters*; *the woman thou gavest me, she gave me of the tree and I did eat, Gen.* 3. 12. I took that as a gift from her, whom thou gavest as a gift to me; its ill put-

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ing of ſins brats to ſuck at Gods breſt: they may receive their *puniſhment* from him, but they ſhall never receive their *nouriſhment* from him. He cannot be the unrighteous *upholder*, of what he is the righteous avenger.

O Blaſphemy! canſt thou charge the Sun with darkneſs, by whom the heavens are inlightned; or the Sea with dryneſs, by whom the earth is moiſtened! Our *Impiety* is as truly the off-ſpring of our ſouls, as our *poſterity* is the off-ſpring of our bodys. *Every good and perfect gift comes from above, from the father of light, with whom is no veryableneſs, or ſhadow of turning.* *Jam.* 18.17. Whatſoever is truly good, hath its emanation from God. Now the ſame ſpring cannot ſend forth both ſweet and bitter waters. Tis a known rule *contraria multuo ſe tollunt*; contraries deſtroy each other.

Many have more leaves to cover the naughtineſs of their works then they have cloths to cover the nakedneſs of their backs. How many lay the baſtards of *Hereſie*, at the door of the *Sanctuary*, calling *diabolical ſeductions*, *Evangelical*

lical revelations! as if the *father of light* could bring forth the iſſues of darkneſs: Whats this but to ſet a crown of Lead upon a head of gold?

We can defile our ſelves, but we cannot cleanſe our ſelves. The ſheep can go aſtray alone, but can never return to the fold without the aſſiſtance of the Shepherd; till we taſt the bitterneſs of *our own miſery*, we ſhall never reliſh the ſweetneſs of *Gods mercy*; till you ſee how foul your faces are, you will never pay tribute to Chriſt for waſhing of them.

He that creates us in his image, he reſtores us to his Image. If we were *left to our ſelves* but a moment, we ſhould deſtroy our ſelves in that moment. We are like glaſſes without a bottom, that as ſoon as ever they are out of the hand are broken. Others they *greaten themſelves* to make *Chriſt little*; but we ſhould *leſſen our ſelves*, to make *Chriſt great*. *Nevertheleſs I live, yet not I, but Chriſt lives in me*, Gal. 2. 20. A beleiver is willing to ſtand for a *Cypher*, ſo Chriſt may go for a figure; well may we abaſe our ſelves for his

exalt-

exaltment, that abaſed himſelf for our *eſtabliſhment*: *Prorſus Sathan eſt Lutherus, ſed vivat & regnet Chriſtus*: *Let Luther be accounted a Devil, ſo Chriſt may be exalted as a God*, ſaid that flaming Seraphim of himſelf.

Without me ye can do nothing, Joh. 15.5. The pen may as ſoon write without the hand that holds it, as *grace can work* without the *Spirit that moves it*. Not onely the enjoyment of our talents is from God, but the improvement of our talents is from God: *Luk.* 19.16. *Lord, thy pound hath gained me tenpounds* Its not *my pains* that hath done it, but its *thy pound* that hath done it.

Niſi tanquam palmites in me qui vera ſum vitis, inſeramini, nec multum nec parùm, ſed nihil poteſtis in ſpiritualibus. Dav. deter. 9. p. 48.

Men ſhould not glory in what *they have received*, but they ſhould give glory for *what they have received*. The grace of God without the God of grace, its but like a clock that ſtands ſtill, when all its weights are down. *Did not our hearts burn within us?* Luk. 24.32. But how long did that flame laſt? all the time he talked with

us. When his *bellows gave over blowing*, their *fuel gave over burning.*

Graces in our hearts, are like ſtars in the heavens, that ſhine not by their own ſplendor, but by borrowed beams from the Sun of Righteouſneſs. He that takes the brick, muſt give the ſtraw that makes it: There is no water, except he ſmites the rock; nor fire, except he beat the flint.

If he call us to the *work of Angels*, he will ſupply us with the *ſtrength of Angels*: *For when we were without ſtrength, in due time Chriſt dyed for the ungodly.* A Soul that is *Chriſtleſs*, is a Soul that is *ſtrengthleſs.* Man is beholden to God for what he hath; but God is not beholden to man for what he doth. *But of him, and through him, and to him are all things, to whom be glory for ever, Amen*, Rom. 11. 36. The humble heart knows no fountain but *Gods grace*, and the upright man knows no end but *Gods glory.*

Waters

Waters will rise as high as they fall; whatsoever action hath God for *its author*, hath God for *its center*; as a circular line makes its last ending, where it had its first beginning. Take heed of turning a *sacred priviledge* into a *privy sacriledge*. If he give the grace that is not due to us, shall we deny the praise that is due to him.

Others they make *their end their God*, but we must make *God our end*: The firmament is made more glorious by one sun then by all the stars that are seated in their several orbs: And Jesus Christ from one Saint hath more glory given to him then he receives from all the world besides him. The silver shrines of *divine praises*, they are passively pared off from the beings of other creatures, but they are actively given up from the beings of the *New creature*.

Whether you eat or drink, or whatsoever you do, do all to the glory of God, 1 Cor. 10. 31. From the *lowest act of nature* to the *highest act of*

grace, there is no plea for *the pride of man*, but for *the praiſe of God*. *Not unto us, not unto us, but unto thy name be the glory*: If he make our *natures gracious*, we ſhould make his *name glorious*.

Variis vos Deus cumulat bonis: quidni in laudes ejus erumpamus? Sibel. conc. 3. in him.

God ſets many diſhes upon our table, but we muſt ſet this diſh upon his table. He that would be fingering the honor of a God, is not fitting for the honor of a man. As he ſaid, *Aut Cæſar, aut Nullus*; *Either I will be Cæſar or nobody*: So the Lord ſaith, *Aut Deus optimus Maximus aut nullus. Either I will a great God, or elſe I will be no God*: That man diſparages the beauty of the Sun that lays it level with the leſſer ſtars.

The glory of God muſt be the golden Butt at which all the arrows of duty are ſhot, or elſe they fall ſhort of their mark; *Go forth O ye daughters of Sion, and behold King Solomon with the crown, wherewith his mother crowned him, in the day of his Eſpouſals*, Cant 3. 11. The body it hath

hath two eyes, but the ſoul muſt have but one, and that ſo *firmly fixt on Chriſt*, as it muſt never glance beſide him. A ſingle eye is fitteſt for a ſingle object. *When the people ſaw what Paul had done, they lifted up their voyces, ſaying, The Gods are come down to us in the likeneſs of men*, Act. 14. 11. But do they take that glory to themſelves thats given to them from others? No, v. 1. *Why do you theſe things? we alſo are men of like paſſions with you*: We are ſo far from the *perfections of God*, that we are cloathed with the *paſſions of men*.

But do others ſo? *The people gave a ſhout ſaying, It is the voyce of God and not of men*, Act. 12. 22. What the people gave fooliſhly, he took fearleſly. verſ. 23. *And immediately the Angel of the Lord ſmote him, becauſe he gave not God the glory*; and this ſame worm-eaten wretch, was a wretch eaten up of worms. Every little river pays its tribute to the great ſea; The bleſſings of God are to be

magnified, but the being of God is (if I may so speak) to be *omnified*.

Magnus gratiæ oceanus est Deus, ad quem per canalem gratitudinis, beneficia, quæ ex ipso manarunt, refluere, atque reverti debent; *We have no way to turn the streams unto God (the ocean of bounty) but through the channel or conduitpipe of gratitude.*

Sibel. con. 9. juxt. med.

Giving thanks to the Father who hath made us meet to be partakers of the inheritance of the Saints in light, Col. 1.12. Its very meet that he should be *magnified by us*, that makes us meet to be *glorified with him*: The whisperings of the voyce are ecchoed back in an exact concave.

Æquitatem omnem abiecerunt, qui tot tantisq; beneficiis ornati, gratos se benefactori non præbent. Id. conc. 3. in init.

The body of man if it be sound, can stoop for a pin as well as for a pound. As the *best of means* should make us *fruitful*, so the *least of mercies* should make us *thankful*. *The four and twenty Elders fall down before him that sate on the Throne, and worshipt him that lives for ever and ever, and cast their crowns before*

ſine the throne, Rev. 4. 10. A divine ſoul knows that whatſoever oyntment is poured out upon Chriſts head, runs down to the skirts of his garment. What he gives to him in *copper*, ſhall be returned to him in *ſilver*: yea the onely way of keeping our *Crowns on our heads*, is the caſting our *Crown at his feet*.

Joſeph of *Arimathea* he builds a ſepulchre for Chriſt, and he makes uſe of it for three days, and returns it again perfumed. Well may we give all our *glory unto him*, who hath given all his *glory unto us*. A Chriſtian as he *lays up himſelf* in God, ſo he *lays out himſelf* for God; and is wllling to dedicate to God that perfume of prayſes, which ariſeth from his *beds of ſpices*.

20. Singular thing is *To value a heavenly reverſion, above an earthly poſſeſſion*. Others ſay that a bird in the hand is worth two in the buſh; but we ſay that ſuch a bird in the buſh is worth two in the

hand: They that adore the ſtreams its an argument that they are ignorant of the ſpring.

Socrates being askt what Countryman he was, anſwered, *Civis ſum mundi*; *The whole world is my Country*; But a Chriſtian being askt what Countryman he is, anſwered, *Civis cum cœli*, *Heaven is the region that I am free of.* Beleevers build their *tombs*, where others build their *Tabernacles.* The men of the world fix upon the things of the world: that is the *ſhrine* and *cabinet*, wherein they lock up all their *jewels.* Though God hath given the earth to beaſts, yet ſuch beaſts are they as to give themſelves to the earth.

Quis non illius vitæ deſiderio præſentem vitam deſpiciat? Quis non illius abundantiæ deteſtamento divitias temporis labentis exhorreat? &c. Fulg. in Epiſt. 6. ad Theodor.

It was the ſaying of a curſed Cardinal, *That he preferred his part in Paris before his part in Paradice*: That is but a cock of the worlds dunghil, that priſes a barly corn before a jewel. What is the glimering of a candle to the ſhining of the ſun; or the value of braſs and copper, to the worth of gold

gold and ſilver. Yet children are taken more with *preſent counters*, then with *future Crowns*: Thus whilſt the ſhadow is imbraced, the ſubſtance is neglected: and men *court the vail* when they ſhould *kiſs the face*. That man that is a *labouring Bee for earthly proſperity*, will be but an *idle drone for heavenly felicity*. *If you be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God*, Col. 3. 1.

The ſame pen writes fair, or blots as his skill or rudeneſs is that handles it. The ſame ſtrings make a *pleaſant muſick*, or a *jarring diſcord*, as they are ſet and fingured: So our affections according to their objects about which they are converſant, become either like *fiery chariots* to carry us to *perfection*, or like *Pharoahs chariots* to hurry us to *perdition*.

There is no need of blotting out theſe *Characters*, but of writing of them in fair papers; nor of drying up

up of theſe waters, but of diverting them into their proper channels; nor of plucking up of theſe plants, but of ſetting them in a right ſoil. *Solum diſpicit, qui cœlum aſpicit, He that looks upon heaven with deſire, will look upon earth with diſdain.* Our affections were made for the things that are *above us*, and not for the *things that are about us.* What is your *earthly Manors*, to your *heavenly Manſions*? As carnal things ſeem ſmall to a man that is ſpiritual, ſo ſpiritual things ſeem ſmall to a man that is carnal. *Ignoti nulla cupido*, there are no movings after things beyond the ſphear of our knowledge. Heaven is to them as a mine of gold covered with earth and rubbiſh: or as a bed of pearl incloſed in a heap of ſand. If they had the *eyes of an eagl to ſee it*, they would wiſh for the *wings of an eagle to flie unto it.*

How little would the great world ſeem to us, if the great God was not little in us. Either men have no thoughts of a *future ſtate*, or elſe

elſe they have low thoughts of a future ſtate: If we had ſouls without any bodies, then there would be no need of *earth to keep us*, if we had bodies without any ſouls then there would be no need of *heaven to crown us.*

But ſuch as have no *preſent holineſs*, are for a *preſent happineſs. There be many that ſay, Who will ſhew us any good*, Pſal. 4. 6. any good will ſerve the turns of thoſe that know not the *chiefeſt good. But Lord lift thou up the light of thy countenance upon us.* O how fordid is it to prefer the garlick and onyons of *Egypt*, before the milk and honey of *Canaan.* Viſible things to them is better then inviſible: They mind the world that is come ſo much, as if it would never have an ending, and the world to come ſo little as if it would never have a beginning.

Why ſhould you be ſo *taken with your riches*, that ſhall be *taken from your riches*, or dote upon a flower which a day may wither?

They

They that are travelling beyond *the world*, they ſhouldſt be *trading above the world*; but ſuch are not eaſily awakened that fall ſo faſt *aſleep on the worlds pillow*: *But now they deſire a better Country, that is a heavenly*, Heb. 11. 16. The *Gauls* when they had taſted the ſweet wine of *Italy*, asked where the grapes grew, and would never be quiet till they came there. *O that I had the wings of a Dove, that I might fly above and be at reſt.* A beleiver is willing to loſe the world for the *reception of grace*, and he is willing to leave the world for *the fruition of glory.*

Tunc (ut fama eſt) primum guſtantes vinum ex Italiâ delatum, ſic illius admiratione amentes facti ſunt omnes, ut collectis armis, &c. quæſierint eam terram, in quâ bujuſmodi fructus oriretur. Plut. in vit. Camil.

As the worſt on this ſide hell compared with that is mercy; ſo the beſt on this ſide heaven, compared with that is miſery. There is no more compariſon to be made between *heaven and earth*, then there is between a peice of *ruſty iron*, and a peice of *refined gold*. St. *Auſtin* ſaith, *Spes vitæ immortalis, eſt vita vitæ mortalis:* The hope of *life immortal*, is the life of our *lives mortal.*

Its

Its the expectation of their *future heritage*, which is the Saints *Jacobs ſtaff* to walk through this *dark pilgrimage*. *If in this life only we have hope in Chriſt, we were of all men the moſt miſerable*; but becauſe we have hope in Chriſt after this life, we may be of all men the moſt comfortable; *for in this we groan earneſtly, deſiring to be cloathed upon with our houſe which is from heaven*, 2 Cor. 5.2. A beleever longs to be there *moſt of all*, where he ſhall be *beſt of all*: He is not only one that *grows* in what is *gracious*, but he is one that *groans* for what is *glorious*.

Perfection is the *boundary of expectation*; as it likes no other, ſo it *looks no further*: every thing in *Eternity*, is wound up to its *higheſt capciaty*. *Behold I ſee the heavens opened, and the Son of man ſtanding on the right hand of God*, Act. 7.56. A beleiver can ſweetly ſee with an *eye that is purified*, what he ſhall ſhortly ſee with an *eye that is glorified*. Here it is that *mercy* is received *unmixed*, and *majeſty* is viewed *unvailed*.

What's

What's a *Pebble that is worthleſs*, to a *Pearl that is matchleſs*. *Enter thou into the joy of thy Lord*! O what joy enters into the beleever, when he enters into the joy of his *Redeemer*!

The veſſels of mercy ſhall then ſwim in the ocean of glory: *Come ye bleſſed of my father, inherit the kingdom prepared for you before the foundation of the world*, Mat. 25. 34. That which makes hell ſo *full of horror*, is that its *below all hopes*: That which makes heaven ſo full of ſplendor, is *that its above all fears*. The one is a night that ſhall never ſee any day appearing, the other is a day that ſhall never have any night aproaching. Who would not *work for glory* with the *greateſt diligence*, and *wait for glory* with the *greateſt patience*, ſeeing we advance the *intereſt* whilſt we ſtay for the principal!

Ibi erit verè maximum Sabbatum non habens veſperem. Aug. de civ. deil. 22. c. 30.

There are ſome deluded Profeſſors that aſpire *after earthly ſcepters*; as if the place where Saints are to be crucified, were the place where Sts. are to be glorified; then certainly the Church here ſhould rather be in a ſtate

a ſtate *triumphant*, then in a *ſtate militant*; In heaven the *crown is made for them*, and in heaven the *crown ſhall be worn by them*. St. *Auſtin* preſents us with *two parts* of *the Church*, *Una in tempore perigrinationis, altera in æternitate manſionis*. We are not ſpeaking of that part which is eſtabliſhed above temptations, but of that part which is encompaſſed about with temptations; and its hard finding of this ark *without moving* on a *tumultuous deluge*. *In my fathers houſe are many manſions; I go to prepare a place for you*, Joh. 14.2. Our *Redeemer* is our *Forerunner*; he that takes poſſeſſion of us on earth, takes poſſeſſion for us of heaven. As they are not long here without him, ſo he will not be long there without them. Here all the earth is not enough for one man, but there one heaven is enough for all men; here there's a ſhowr of tears in the Saints eyes, but there's a ſunſhine of joy in the Saints hearts. A ſoul once *landed at that heavenly ſhoar*, is paſt all *tempeſtuous ſtorms*. Many *temptations* may ſtand againſt a *heavenly*

Chriſtian

Christian, but no *temptations* ca
ſtand before a *heavenly Chriſti*
an. Flying birds, are never taken i
fowling ſnares. Whats all that yo
enjoy here, but as dying ſparks o
that *living flame*, or as *languiſhin*
raies of *that ſhining ſun*; or as *ſma*
drops of that *overflowing ſpring*
Whom though now ye ſee him not, ye
beleeving, ye rejoyce with joy unſpeak
able and full of glory, 1 Pet. 1. 8. If
there be ſo much delight in *beleiving*,
oh how much delight is there in *be*
holding! whats the *woing day* to the
wedding day? or the *ſcaling of the*
Conveyance, to the enjoying of the
inheritance? or the *fore taſtes of glory*,
to the *full draughts of glory. Solomon*
ſaith, *The ſpirit of a man is as the can*
dle of the Lord. When the candle of
the ſoul ſhal be taken out of the dark
lanthorn of the body how glorioufly
ſhall it ſhine? if the *picture of holineſs*
be ſo comely in its *rough draught*, how
lovely a peice will it be in all its per-
fections, when every grace that is
but here in its *minority*, ſhall be there
in its *maturity*! Thus have I diſpatcht
the firſt General, the *Doctrinal Ex-*
plication.

Tam magna ſunt illius vitæ bona, ut non poſſint menſurari; tam multa ut non poſſint numerari; tam pretioſa ut non poſſint æſtimari. Ger. meuſt. 46.

I now put off to the practicall Application, which I ſhall ſpread but into two Branches.

Firſt, For the erection of ſingular Principles.

Secondly, For the direction of ſingular practiſes.

Firſt, For the erection of ſingular Principles. Natural men they obey natural principles, and ſpiritual men they obey ſpiritual principles. No man can expect that bitter roots ſhould produce ſweet fruits: though civil principles may be lighted at the Torch of nature, yet Sacred principles are lighted at the Lamp of Scripture.

Now there are twenty ſingular principles that are the riſe and ſpring of ſingular practiſes.

The firſt Principle for Saints to walk by is this;

That whatſoever is acted by men on earth, is eyed by God in Heaven.

A man may hide God from himſelf, but a man cannot hide himſelf from God. *Their idols are ſilver and gold: the work of mens hands. They have mouths, but they ſpeak not* for our

direction; *eyes, but they ſee not* our conditions; *ears; but they hear not* our ſupplications; *hands, but they work not* our redemption, Pſal. 115. 5, 6. Theſe were not the Gods that made men, but the Gods that men had made.

Ejus divinitas intima eſt omni rei, et verè nulla creatura eſt ei inviſibilis. Gor. *in loc.*

All things are naked and open unto the eyes of him with whom we have to do, Hebrews 4. 12. We cannot ſee his will in his works, but he can ſee our works in our wills. To him the undermoſt roots are as viſible as the uppermoſt boughs. Though the place where you ſin (to men) be as dark as *Ægypt*, yet to God it is as light as *Goſhan*.

It was good counſel that one gave to his friend; *So live with men as if God ſaw thee, and ſo pray to God as if men heard thee.* He is a bold Thief that will cut our Purſe whileſt we ſtare him in the face. *All the wayes of a man are clean in his own eyes, but the Lord weigheth the ſpirits*, Prov: 16. 2. He ſees faults where we ſee none: *Atomes* that are inviſible by the light of a Candle, are made to dance naked in the beams of the Sun.

Cato

Cato was ſo grave and ſo good a man that none would ſin in his preſence; whence it grew to a Proverbial Caveat, *Cave tibi ſpectat Cato*, Take heed what you do for *Cato* ſees you. If the eyes of a man will keep many ſins out of our hands, the eyes of a God ſhould caſt all ſins out of our hearts. To Gods omnipotence theres nothing impoſſible, to Gods omniſcience theres nothing inviſible. *Momus* complain'd of *Vulcan* that he had not ſet a Grate at every mans breaſt, but God hath a glazed Window into our dark houſes of clay, and ſees what is done in them: I never look that ſuch ſhould ſtraine at Gnats, as will ſwallow down Camels.

Magna vobis eſt neceſſitas indicta probitatis cum omnia agitis ante oculos judicis cuncta cernentis. Boet. *in fine de Conſ.*

But whats the reaſon that men doe the works of darkneſſe, but that they think they do their works in darkneſſe; they think no eye ſees them, no not his eye that doth nothing but ſee. *And thou ſayeſt how doth God know? can he judge thorow the dark cloud? Thick clouds are a covering to him that he ſeeth not*, Job 22. 13, 14. How fain would the heart of man

draw a vaile over the face of God.

An unſound creature would be an unſeen creature. *Underſtand, O ye brutiſh among the people, O ye fools, when will you be wiſe? He that planted the eare, ſhall he not hear? He that formed the eye, ſhall he not ſee?* Pſal. 94. 8, 9. What will you make him deaf that gives you ears? and him blind that gives you eyes? Theſe inſtead of being men amongſt beaſts, they are beaſts amongſt men: See what follows, *The Lord knows the thoughts of men that they are vanity*; and this is the vaineſt thought of them all, that he knows not the vanity of all their thoughts.

Eſt Deus totus oculus, totus intellectus, imò totus ſapientia, et intelligentia; Quomodo igitur non omnia videt? (et paucis interjectis) Qui præſto aliis ut omnia videant, et intelligant, ego non videbo? Zanch: de Nat: Dei. Lib. 3. Cap. 2. Queſt. 3.

You cannot write your luſts in ſuch ſmal Characters, but the eyes of God can read their Letters. As he can ſave from the deadlieſt extremity, ſo he can ſee in the deepeſt obſcurity.

Plato

Plato ſaith of the King of *Lydæa*, that he had a Ring, which when he turned the head to the Palme of his hand, he could ſee every one and himſelfe walk inviſible. Though we cannot ſee God whileſt we live, in his Eſſence, yet God can ſee us how we live in our Actions: *His eyes are upon the wayes of man, and he pondereth his doings*. Men may gild over the leaves of a blurred life with the profeſſion of holineſſe; but God can unmaſk the painted *Jezabel* of hypocriſie, and lay her naked to her own infamy.

Cum palam ejus annuli ad palmam converterat a nullo videbatur, ipſe autem omnia videbat. Cicer: de Offic. l. 3. p. 113.

Becauſe ſin hath put out our eyes we think it hath put out his eyes. Becauſe we ſee not what God doth in Heaven for earth, we think that God ſees not what we do on earth againſt Heaven.

Deum tum ſeipſum, tum cætera omnia unico ſimul actu, atq; intuitu perfectiſſime, certiſſime, et diſtinctiſſime cognoſcit. Polyand. Diſp. Theol. p. 73.

Men care not what they do, when they beleeve that God ſees not what is done. *They ſlay the widdow and the ſtranger, and murder the fatherleſs*, Pſal. 94. 6. They ſay, *the Lord ſhall not ſee, neither ſhall the God of Jacob regard it*. The Adulterer he waits for the twi-light; his ſin gets up when

the Sun goes down: The time of darkneſſe payes moſt tribute to the Prince of darkneſſe. There are many that bluſh to confeſſe their faults, that did never bluſh to commit their faults; though we gain by confeſſing, what we looſe by tranſgreſſing.

Poor *Adam* when he had ſinned he ſought not the faireſt fruits to fill his emptineſſe, but the broadeſt leaves to cover his nakedneſſe. Its Gods eyeing of us that makes us proſperous, but its our eyeing of God that makes us vertuous: What ſervant is there that would be a ſleeper under the view of his Maſter? Or what Souldier will be a Coward in the preſence of his General?

2. Principle that you ſhould walk by is this; *That after all your preſent receivings, you muſt be brought to your future reckonings Give an account of thy Steward-ſhip, for thou mayeſt be no longer a Steward*, Luke 16. 2. Mans enjoyment of outward bleſſings is not a Lord-ſhip but a Steward-

Steward-ſhip. When we take our leave of the earth the earth takes its leave of us. The rich man had as poor a beginning as the meaneſt, and the poor man ſhall have as rich an ending as the greateſt.

Hæc bona Deus hominibus communicat, non ut ipſi eorum ſint Domini, ſed diſpenſatores ad alios. Cherm. Har. Evang. cap. 122.

Auſtin, Ideo latet ultimus dies ut obſervantur omnes dies; We ſhould every day be expecting our laſt dayes approaching. Perſons of the greateſt eminence have anciently had their Moniters.

The *Sicilian* Prince *Agathocles*, had his earthen Plate to tell him that he was but a Potters ſon. The *Roman* Triumphers in the *Meridian* of all their ſplendor, had a ſervant behind them crying to each of them, *Memento te eſſe hominem.*

Is Rex, at Dominus factus Siciliæ, fictilia pocula interferere ſolebat. Plut. Apoth. Sect. 26.

Men that are Gods in Office, are apt to think themſelves Gods in Eſſence. As they ſay of the Pope at his inſtallment, *Mutatio nominis*, is *mutatio hominis*; The change of the name, makes the change of the man; *I have ſaid ye are Gods, but ye ſhall dye like men*, Pſalm. 82. 2. This Divinity

its ſhrouded up in Mortality, and they that are Gods before men, are but men before God. Death levels the higheſt Mountains, with the loweſt Valleys; and mows down the Lillies of the world, as well as the graſſe of the field. The Robes of Princes, and the rags of Peaſants are both laid up together in the Wardrobe of the grave,

Pallidamors æquo pulſat pede pauperum tabernas Regumq; turres. Horat. Od. 4.

That Star that led *Iſrael* from *Ægypt*, went out of ſight before they came to their journeys end: *For we muſt all appear before the Judgment Seat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whither it be good, or whither it be evil;* 2 Cor. 5. 10. They who refuſed to come before his Mercy-ſeat, ſhall be forced to come before his Judgment-ſeat,

Omnes nos, generaliter ſine exceptione, manifeſtari, evidenter ſine abſconſione oportet, inexcuſabiliter ſine evaſione: ante Tribunal, præſentialiter ſine procuratore. Cor. in loc.

At the ſhril voice of the laſt Trumpet, the greateſt Jailors ſhall ſurrender up all their priſoners. Now we ſee living men begin to dye, but then we

ſhall

ſhall ſee dead men begin to live. The ſcattered duſt of *Adams* ſeed ſhall ride upon windy wings, till it meet together in a collected body.

Thy dead men ſhall live, together with my dead body ſhall they ariſe: awake and ſing ye that dwell in duſt, Iſa. 26. 19. All the creatures in the world that have made their meals of mans fleſh, ſhall find that they have eaten morſels too hard for the digeſtion of their weak ſtomacks. Now he that comes to raiſe the dead, he ſhall come to Judge the dead: *In the day that God ſhall judge the ſecrets of men by Jeſus Chriſt according to my Goſpel,* 2 Rom. 16. The ſame Rule that God hath given the creature to act by, the ſame Rule he hath taken himſelfe to judge by.

If you obey not the truth of God revealed from Heaven unto you, you ſhall ſuffer the wrath of God revealed from Heaven againſt you. Though you may reſiſt the judgments that he layes before you, yet you can never reſiſt the judgments that he layes upon you.

O ſhake

O shake the Vipers of lust off of your hands, lest they pull you into unquenchable flames. Let nothing be acted in one world, which cannot be answered in another. *Because he hath appointed a day in which he will judge the world in righteousnesse, by that man whom he hath ordained*, Acts 17. 31. Its the Son of man by whom the world was redeemed, and its the Son of man before whom the world is arraigned. He who was guarded to the Crosse with a band of Souldiers, shall be attended to the Bench with a guard of Angels.

The *Thebanes* pictured their Judges without eyes, that they might not respect persons; and without hands, that they might not receive bribes: Shall not the Judg of all the world do right: The wills of other Judges are regulated by righteousnesse, but righteousness it self is regulated by this Judges will. As all his works are great and marvelous, so all his wayes are true and righteous.

Then there will be no standing before Christ, but by standing within Christ.

Chriſt. What hopes ſhall he have at the general Aſſiſes whoſe conſcience condemns him before he appears. *Rejoyce O young man in the dayes of thy youth, and walke in the wayes of thy heart, and in the ſight of thine eys.* Eccl. 11. 9. You will ſay this is brave indeed if it would alwayes laſt: O but after the flaſh of Lightning comes the clap of Thunder: *But know that for all theſe things God will bring thee to judgement.* As if he had ſaid; well run down the hill as faſt as you pleaſe, you will be ſure to break your necks at the laſt.

Fruere, ut libet, hujus mundi voluptatibus, quòd ſi rebus hujus ſeculi inſoleſcas, et abutaris, haud dubiè acerrimas aliquando lues pœnas et extremo occurres judicio, in quo vitæ tuæ redditurus es rationem. Arboreus *in loc.*

This is the day of Gods long-ſuffering, but that ſhall be the day of mans long-ſuffering. Here the cords of patience doth as it were tye the hands of vengeance. Sinners they have forbearing mercy, though they want forgiving mercy; but at the worlds end ſuch will be at their wits end.

He

He that now ſhakes his ſword over their heads, will then ſheath it in their bowells. There will be no *tabula poſt naufragium*, no planke to ſwim to the ſhoare, after your ſhip is ſplit at the Sea. *And the Kings of the earth, & the great men, and the rich men ſaid to the Mountains and to the Rocks fall on us, and hide us from the face of him that ſits on the Throne, and from the wrath of the Lamb*, Rev. 6. 16. If you cannot endure Chriſts coming as a refining fire, how will you endure his coming as a conſuming fire?

You that deſpiſe the death of the Lamb, how will ye endure the wrath of the Lamb? If the day of mercy leave you graceleſſe, the day of judgment will find you ſpeechleſſe. *There ſhall come in the laſt dayes ſcoffers, walking after their own luſts; ſaying, Where is the promiſe of his coming?* 2 Pet. 3. 4. It's no wonder to ſee ſuch perſons found in the fagg end of the world; which like a falſe bottom being unwound is worſt at the laſt.

But as an expiring man hath a little reviving before his departing; or as

as the wasted candle gives a brighter glare at its going forth; so their deepest security shall usher in their greatest calamity.

As mercy will let no service passe unrewarded, so justice will let no sin passe unrevenged. You that make no account of his Coming, how will you give an account at his Coming?

One observes, That the Resurrection of the body is placed between the remission of sins and everlasting life, to show that then only is the Resurrection a benefit, when remission of sins go before it, and everlasting life follows after it.

It's storied of one of the *Hungarian* Kings, who being on a time marvelously dejected, his brother would needs know what he ailed; O saith he, I have been a great sinner against God, and know not how I shall appeare before him at the day of Judgment: his brother replyed that these were nothing but a traine of Melancholy thoughts, which should be banished from the breasts of Princes. The King lets his brother alone at present, but such

ſuch was the Countries cuſtome, that if the Executioners of juſtice ſounded a Trumpet at any mans doore, he was preſently to be led forth to death.

The King in the dead time of the night ſends his Deaths-man, and cauſes him to ſound his Trumpet before his brothers door; who hearing the meſſenger comes with a pale and trembling countenance into his brothers preſence, and beſeeches the King to let him know wherein he had offended him. Oh Brother, ſaith the King; thou haſt alwayes pleaſed me and never griev'd me; but if the ſight of my Executioner be ſo dreadfull in thine eyes; then the ſight of Gods executioner muſt needs be more dreadfull in mine eyes.

How ſhall they be able to lift up their heads before Chriſt, that have lift up their hands againſt Chriſt: *Lets hear the concluſion of the whole matter; Fear God, and keep his Commandements, for this is the whole duty of man*, Eccl. 12. 13. This is all we have to do, and all this is to be done; but why ſo? *verſ.* 14. *For God ſhall bring every worke*

worke into Judgment, with every ſecret thing, whether it be good, or whether it be evill.

If you be offendors in your words, you will be made offendors for your words: *By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned*, Math. 12. 37. The Arrowes of idle words though they be ſhot out of ſight, will hereafter drop downe upon the heads of thoſe that drew the bow.

Minſuetum judicium, non enim ex quibus alius dicit de te, ſed ex quibus ipſemet loquutus es calculationes judex feret, Gor. *in loc.*

Lingua nihil eſt vel bona melius, vel mala pejus; then a good tongue there's nothing better, then a bad tongue there's nothing worſer. Jeſus Chriſt will paſſe a ſentence upon every ſentence that hath paſſed. Then the rich mans baggs ſhall be turned to ſee how the poor mans box hath been filled. Riches as they bare the charges of the Pilgrims journey, ſo they heighten the burden of the Stewards account. *Out of the ſame mouth proceeds bleſſing & curſing*, Jam. 3. 12. There's honey in the ſame Roſe to the Bee, & poyſon to the Spider: Out of the ſame mouth of Chriſt will proceed both bleſſing and curſing.

curſing. As the ſame wind that ſends one Veſſell to its haven, ſinks another Veſſell in the Ocean; or, as at the ſame gate a Citizen goes to his recreation, a thief goes to his execution.

Ignis infernalis qui ſemel accenſus eſt, nunquam extinguitur. Gerard.

He that ſaith, *Come ye bleſſed*, he ſaith, *Goe ye curſed*. O how ſad is that Tragedy that ſhall ever be acted, but never be ended! How can you heare the dolefull knell of an everlaſting funerall! Will thoſe tranſient glances of former proſperity, lighten the load of future calamity?

There's but a little airey breathings betwixt you and everlaſting burnings. The day of retribution, ſhall be a day of ſeparation. The wheat and the chaffe, they may both grow together, but they ſhall not both lye together: When the one is gathered into the Garner to be preſerved, the other is caſt into the fire to be burned.

They that were here their deriſions, ſhall not be there their companions. The Saints enjoyments ſhall be incomparable, when the ſinners torments ſhall be intollerable. The Sea of damnation, ſhall not be ſweetned with a drop

drop of compaſſion. If once thou drop into Hell, after thouſands of years you will be as farre from coming out, as at your firſt entring in.

Facilis deſcenſus averni, ſed revocare gradum &c Hic labor hoc opus eſt Virg. lib. Æneid. 6.

Chriſt will put the Sheep by themſelves that have the ear-mark of election, and the Goats by themſelves that have the hand-mark of tranſgreſſion.

In Hell there ſhall not be a Saint amongſt thoſe that are crucified, and in Heaven there ſhall not be a ſinner amongſt thoſe that are gloriſied.

O how will thoſe Magiſtrates dare to appeare before his Tribunall, that have ſtained the ſword of Authority with the blood of innocency, by turning its back againſt the vitious, and whetting its edge againſt the righteous. Many an unjuſt judg that now ſits confidently upon the Bench, ſhall then ſtand tremblingly at the Barre.

Or how will thoſe Miniſters appear that like the Dog and the Wolfe combine together to macerate the Flock; that inſtead of treading out the Corn, are treading down the Corne; and inſtead of furthering the Birth, are murthering the Child.

O you fair-faced guilded profeſſors, that are no better then hells freeholders; what will ye do? When the painted ſepulchre is opened, the dead mens bones will be diſcloſed. He will not judge you by the whiteneſſe of your countenances, but by the blackneſſe of your conſciences: the black hand muſt then part with the white glove. That Day will be too criticall, for the Hypocriticall: You that are now coloured for ſhow, ſhall ere long be ſhowne in your colours.

3. Principle that you ſhould walke by is this, *That God beares a greater reſpect to your hearts, then he doth to your workes.* God lookes moſt where man looks leſt, *My Son give me thy heart*, Prov. 23. 26. We cannot truſt God with too much, nor our ſelves with too little. The firſt is our keeper, the laſt is our Traitor: Here you have the dignity with which a beleever is inveſted, and the Duty to which a beleever is invited.

The God of Heaven and Earth ſues from Heaven to Earth. He that is all

in all to us, would have that which is all in all in us. We commit our eſtates into the hands of men, but we muſt commit our hearts into the hands of God. There's none of our ſpirits ſo good but he deſerves them, there's none of our ſpirits ſo bad but he deſires them.

On whom do parents beſtow their hearts but upon their children, and on whom ſhould children beſtow their hearts but upon their parents: but man hath no mind to give what God hath a mind to have: *This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is farre from me*, Matthew 15.8. Heartleſſe operations, are but hearty diſſimulations: You may keepe your works to your ſelves, if you doe not give your hearts to him. He that regards the heart without any thing, he regards not any thing without the heart.

I beſeech you therefore Brethren, by the mercies of God, that you preſent your bodies a living ſacrifice, holy and acceptable to God, Rom. 12. 1. He

that makes all he hath, muſt have all he makes. The Formaliſt he is all for outward activity; the ſenſualiſt he is all for inward ſincerity: The one hath nothing within, therefore he is for what is outward, the other hath nothing without, therefore he is for what is inward; But it is not the pretence of inward ſincerity, that can juſtifie outward impiety; nor a ſhew of outward piety, that will excuſe inward hypocriſie.

Though the braine be the ſpring of ſenſitive motion, yet the heart is the Originall of vitall motion. The heart its *Primum vivens*, *ultimum moriens*, its the firſt that lives, and the laſt that dyes: *O Jeruſalem waſh thy heart from wickedneſs, how long ſhall vain thoughts lodge within thee?* Jer. 4. 14. Vaine thoughts defile the heart as well as vile thoughts; as ſnails leave their ſlime behind them as well as Serpents.

If the Leproſie takes a ſingle thred it ſpreads over the whole peece: Though you cannot keep ſinfull thoughts from riſing, yet you ſhould keep ſinfull thoughts from reigning.

Though

Though theſe birds may hover over your houſes, yet let them not build their neſt in its heaves.

The Devill knows if there be any good treaſure it is in our hearts, and he would faine have the key of this Cabinet to rob us of our Jewells. A heart that is ſanctified, is better then a tongue that's ſilvered: he that gives but the skin of worſhip, receives but the ſhell of comfort.

It is not the bare touching of the ſtrings that is the making of the muſick. A ſpirituall man may pray carnally, but a carnall man cannot pray ſpiritually. If our duties doe not eat out the heart of our ſins, our ſins will eat out the heart of our duties. A worke that is heartleſſe, is a worke that is fruitleſſe. God cares not for the crazy Cabinet, but for the precious Jewell. It's ſaid of *Hanniball* that prime Captaine, that he was *Primus ingreſſus, ultimus egreſſus*, The firſt that went into the Field, and the laſt that came out of the Field: Thus ſhould it be in all

Quandoquidem, quæ per ſe quidem, et ſuo genere bona ſunt fiant; ſi non recte ne: bene fiant, non placent. Dep. Chem. Evan: Har. cap. 51.

the operations of a Chriſtian; The heart ſhould be the firſt that comes into Duty, and the laſt that goes out of Duty. In prayer the heart ſhould firſt ſpeak the words, and then the words ſhould ſpeake the heart.

All the inferiour Orbes they follow the motion of the ſuperiour ones. If the heart be inditing of a good matter, the tongue will be as the pen of a ready writer.

It's obſerved of the ſpider, that in the morning, before ſhe ſeeks her prey ſhe mends her broken webb, and in the doing of it, ſhe alwayes begins in the middle: Chriſtians before you purſue the profits and the pleaſures of the world, you ſhould mend the broken webbs of your lives, and in the doing of it you ſhould alwayes begin at the heart. If you would have the Cocks to run wholſome water, you muſt looke well to the ſprings that feeds them. The heart is the preſence Chamber where the King of glory takes up his lodgings. That which is moſt worthy in us, ſhould be given to him that is moſt worthy of it.

Good

Good words without the heart are but flattery, and good works without the heart are but hypocriſie. Though God pities ſtumbling *Iſraelites*, yet he puniſhes halting hypocrites.

It's reported of *Cranmer*, that after his fleſh and bones were conſumed in the flames, his heart was found whole: A gracious ſoule is cloathed with ſincerity, in the midſt of it's infirmities. *God is a Spirit; and they that worſhip him, muſt worſhip him in ſpirit and in truth*, John 4. 24. You can never give him the heart of your ſervices, unleſſe you give him your heart in your ſervices. It's his heart that ſpeaks a mercy ſaving, and it is our hearts that makes a duty pleaſing.

Indicat quòd Deus incorporeus eſt, oportet igitur, et incorpoream ejus culturam eſſe, hoc eſt per animam, et intellectus puritatem nos eis offere Aquin. in loc.

It's ſaid of the *Lacedamonians* that were a poor people, and of the *Athenians* that were a rich people; the former offered up leane ſacrifices to *Apollo*, the latter fat ones: Yet in their warres, the *Lacedamonians* were alwayes conquerours, and the *Athenians* were alwayes conquered; whereupon

they went to the Oracle to know the reason, why they should speed worst that gave most: The Oracle gave them this returne, *The* Lacedamonians *were a people that gave their hearts to their Gods; but the* Athenians *did only give their gifts to their Gods.* Thus a heart without a gift, is better then a gift without a heart.

Religion that's a sacrifice; but the heart that's the Altar upon which it must be offered. As the body is at the command of the soule that rules it, so should the soule be at the command of God that gives it. For a man to send his body to the service of God, and leave his soul behind him; it's as if a man should send his cloath's stuff't with straw instead of a personall appearance.

4. Principle that you should walk by, is this; *There's more bitternesse following upon sins ending, then ever there was sweetnesse flowing from sins acting.* The Devils Apple, though it may have a fair skin, yet it hath a bitter core.

Methinks

Me-thinks this flaming ſword ſhould keep us out of the forbidden Paradice; and make our hearts like wet Tinder to all the ſparks of Satans fire.

You that ſee nothing but weal in its commiſſion, will ſuffer nothing but wo in its concluſion: *The wages of ſin is death*, Romans 6. 23. He that likes the works of ſin to do them, will never like the wages of ſin to have them. Yea who would do thoſe works that are but drudgery, for thoſe wages that are but miſery.

Per delictum, mortî regnum datur, nec poteſt regnare in aliquo, niſi jus regni accipiat a delicto, Orig. l. 5. in Epiſt. ad Rom.

Though all ſins are not equal, yet all ſins are mortall. The candle of our lives, is blown out by the wind of our luſts. The corruption of nature tends to the diſſolution of nature; as the Leproſie got into the wals occaſioned the demoliſhing of the houſe. Sin it ſtands as a But at which God may ſhoot every Arrow till he hath emptied his whole Quiver.

Nonne per peccatũ mors, et per mortem omnes ejus comites pœnæ, cruciatus, et miſeriæ hujus vitæ omnes? porrò peccatum toti mundo detrimentum adfert. Stap. in Dom. 5. Poſt Epiph. Tex. 4.

We began to be mortal, when we began to be ſinful. If man had had nothing

Peccatum aculeus mortis dicitur; non quia peccatum per mortem, sed per peccatum. Mors in mundum intravit. Fulgent de Incarn. et Grat. Christi: cap. 14.

nothing to doe with sin death had had nothing to do with man: Our impiety forfeited the privilege of our immortality.

Sin its like a Serpent in the bosome that's stinging; or like a Theif in the Closet that's stealings; or like poyson in the stomack that's paining, or like a sword in the bowels that's killing. Its like *Johns* Book, sweet in the mouth but bitter in the belly; this fare faced *Rachel* will be found but a blear eyed *Leah*: Knowest thou not that it will be bitternesse in the latter end. The dregs lye in the bottome of the Cup.

That which is now like a Rose flourishing in your bosome, ere long will be like a Dagger drawn against your breast; The Ivy though it embraces the Oak yet it eats out its heart.

Sin its a thing that's delightful, O but its a thing that's deceitfull; its like *Judas* that at first salutes us, but at last betrayes us; it shews the bait but hides the hook, it represents the amiability

bility but covers, the obliquity; its like a River that begins in a quiet ſpring, but ends in a tumultuous Sea. *Do men gather Grapes of Thorns, or Figs of Thiſtles.* Mat. 7. 16. The grapes of tranquility, grows not upon the Thorns of iniety. Heart peace is eſpouſed to heart purity. The way to keep conſcience untormented, is to keep conſcience undefiled.

Ex his ſpinis colligitur, non lætitia conſcientiæ ſed labruſcæ remorſus interioris non retributio gloriæ, ſed labruſcæ Gehennæ. Gorran. In locum.

A Saint cannot ſo ſin as to deſtroy his grace, but a Saint may ſo ſin as to diſturb his peace. The Spider cannot kill the Bees, but if ſhe gets into the Hive ſhe ſpoils the Honey. If you will be nibbling at the bait, the hook will enter into your bowels.

Vide Bzoviū Conc. 24. *Excellentiſſimè de hac re diſſerentem.*

O think of that time wherein you ſhall be aſhamed of nothing but your wickedneſſe, and glory in nothing but your holineſſe. You may be eternally ſinful, but you cannot be eternally joyful. In Hell all the Sūgar will be melted, in which this bitter pill was wrapped: that's too hot a climate for wanton delights to live in.

The

The pleasures of sin are suddenly abortive, but the pains of sin are eternally extensive. How soon did our first parents eat their forbidden fruit! but the world to this day cannot rid it selfe of the miserable consequences of that woful banquet. *Even in laughter the heart is sorrowful, and the end of that mirth is heavines*, Proverbs 14. 13. The Serpent of sensual delight alwayes carries a sting in its taile. In such golden cups there are deadly draughts.

Esus vetiti illius pomi, omnis malorum fons, et origo fuit. Bzovius in Con. 24. p. 229. *De malo a peccato allato vide* Bzovium. *loco jam citato.*

Will Gaul and Wormwood ever make you pleasant wine? Such thick and muddy vapors will never yeeld any sweet and pleasant showers. You that sin for your profit, will never profit by your sins.

O that *England* would look with Scripture Spectacles upon all its rased Tabernacles, and say, if sin had not been there, these had not lain here. Its better to take up our lodging in a bed of Snakes, then to take up our lodging in a bed of lusts: who would spread such silken Sails upon a Pirates ship?

When

When the pale horſe of death goes before, the red horſe of wrath doth follow after: When the body goes to Worms to be conſumed, the ſoul goes to flames to be tormented.

Its better here to forgoe the pleaſures of ſin, then hereafter to undergoe the pains of ſin. Your ill doing will be your undoing: *What fruit had you of thoſe things whereof you are now aſhamed?* Romans 6. 21. What advantage doth *Dives* reap in hell of all the delicate banquets that he had on earth? What taſte hath *Cleopatra* now of her draught of diſſolved Pearls? The ſtench and torment of everlaſting burnings, will take away the ſweeteſt perfumes that ever ſin was powdered with. *How can I doe this wickedneſs and ſin againſt God?* Gen. 39. 9. It doth not grieve a Saint ſo much for this, that God is diſpleaſed with him, as it grieves a Saint for this, that God is diſpleaſed by him: He mourns not ſo much for the evil which ſin doth bring, as he mourns for the ſin which doth bring the evill. When *Cræſus* ſon ſaw them go about to

to kill his father, he cryed out, *O kill not King Cræſus.* Did Chriſt open his veins for our redemption, and ſhall not we open our mouths for his vindication? *The Crown is fallen from our heads, wo unto us for we have ſinned.* Lamenta. 5. 16. Sin it doth not only unman us, but it doth uncrown us: Yea, it doth not only take the Crown from off a ſinners head, but it layes a curſe upon a ſinners back.

There's many think the fountain of their luſts are quite dryed up, when the ſtreams are turned into another Channel. A hand taken off from ſinful practiſes, without a heart taken off from ſinful principles, its like a peece of ground, which having long lain fallow, when ſown again yeelds more increaſe; or like a ſtream that hath met with a dam, that runs with greater violence when the ſluce is opened: that's the fourth.

The 5. Principle that beleevers ſhould walk by, is this; *That there is the greateſt vanity in all created excellency!*

ellency: If this truth were more be-
eved, this world would be leſſe be-
oved.

A Lady being told that the world
n all its glory was but vanity, true
ith ſhe, *Solomon* ſaid ſo, but he try-
d it before he ſaid it, and ſo will I.
Thus many beleeve not a Toad to be
oyſonous, till themſelves are enven-
med with it.

He that knocks at the creatures
oor, will find but an empty houſe
ept there. *All the rivers run into*
he Sea, yet the Sea is not full, Eccles.
1.7. All the golden ſtreams of world-
y profits, though they may run into
he hearts of men, yet they cannot fill
p the hearts of men. Did you never
eare a rich man complain of the
ant of riches? though he hath
nough to ſupport him, yet he hath
ot enough to content him. The eye
not ſatisfied with ſeeing. If there be
ot enough in the world to ſatisfie
he ſences of men, how ſhould there
e enough in the world to ſatisfie the
uls of men?

The earth its not a ſubſtance that

is

is filling, but a ſhadow that is flying: *The faſhion of this world paſſes away*, παρᾶγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου: 1 Cor. 7. 31. The moſt excellent and flouriſhing peeces of the whole creation, are continually poſting to diſſolution. We are commanded to uſe the world as though we uſed it not, becauſe whileſt we uſe the world it is not. The tide that ſo floatingly brings in the ſhip, ſuddenly leaves her in the mud: The higher the Sun of proſperity is in its ſhining, the nearer it is to its ſetting.

Tamen iſti divites nihil movent, quia aureus fulgor ecce cavit eos. Bzovius Conc. 28. p. 272.

Have you not ſeen ſome who have begun their lives in a Palace, to end their lives in a Priſon? The golden Chains about their necks, have been turned into iron fetters about their feet. The ſubſtance of this life, is but for the ſeaſon of this life. All creature felicity, will become a prize to mortality.

Non deſcendet tecum in puteum interni aurum ſplendidum, non lapides coruſcantes, non ſervorum caterva, non agrorum latitudo. Bzov. *loco citato.*

You who feed upon golden duſt, will have all your gold turned to duſt; and the ſhort Summer of your proſperity, will uſher in the long Winter of your adverſity. You who do

doe rejoyce in the world, ere long will have no world wherein to rejoyce. *Ariſe ye, and depart, for this is not your reſt, becauſe it is poluted it ſhall deſtroy you, even with a ſore deſtruction*, Micah 2. 10. Hearts eaſe is a flower that grows not in the worlds garden.

Where doth that fiſh ſwim that will not nible at that hook on which there hangs a golden bait? How many periſh for the having of that which doth periſh in the uſing?

Why doſt thou ſeek for wealth, ſeeing the greateſt Rulers are laid as naked on their duſty pillow, as the pooreſt beggars. The faſter you graſp the world in your hands, the ſooner it ſlides between your fingers. *What is a man profited, if he ſhall gain the whole world, and loſe his own ſoul?* Matth. 16. 26. He that bought this ware knows its worth: The World if it be gained may be loſt againe; but the ſoul if it be loſt can never be gained again. There is

Hoc loco notantur duo 1. *Inutilitas temporalis lucri*; 2. *Irrecuperabilitas ſpiritualis Damni.* Gotr. in Loc.

Quid expedit conſervare durum lapides, et gemmas, et cum hu in interitum putei inferiorus demergi? Bzovius. *ubi prius.*

a way to keep a man out of hell, but no way to get a man out of hell. Its as eaſie for a ſtone to lodge in the aire, as its for a man to reſt in the earth.

The glory of this world its like a rotten poſt, that never ſhews bright but when it is in the dark. How few are there that clime the Staves of honor, but they leave a good conſcience at the bottom of the Ladder. Beleevers themſelves would ſurfeit of the worlds ſweet-meat, if God ſhould not call them away from the banquet.

Creature comforts they are like ſweet dews, when they water the branches of the Tree, they leave the root dry. Why ſhould Chriſtians be found magnifying, what * Heathens have been found vilifying? The world its rather a ſharp Bryar to prick us, then a ſweet flower to delight us.

Poyſon works more furiouſly in wine, then it doth in water; and corruption betrays it ſelf more in a ſtate of plenty, then it doth in a ſtate of poverty.

* *Diogenes, et Abdolonymus de quibus loquitur. Curtius, l. 4. inenis, et lib. 2. juxta finem.*

Gerhard

Gerhard compares this life to a beautiful Nut, which how fair ſoever it ſeems, is full of nothing but wormes and rottenneſſe. The earth it is for a Saints paſſage, but heaven is for a Saints portion: the former is for a beleevers uſe, the latter is for a beleevers choice.

Præcioſa mea apparet hæc vita exterius, ſed ſi cultro veritatis aperias, videbis quod nil niſi vermes, et putredo ſint interius. Gerhard. Medit. 38.

Every thing below is too baſe for the ſouls Nobility, and too brittle for the ſouls Eternity. Who would ſet that veſſel under the droppings of a Ciſtern, that's able to drink in the waters of the Ocean?

A Profeſſor ſtuffed with the world is but like a Bladder filled with the wind. They that put on at the firſt for the world, are put off at laſt with the world. *Son, remember thou in thy life time receivedſt thy good things:* Theſe Bloſſomes will fall off from our Trees, when death ſhakes the boughs.

The world its got with cares, and kept with fears, and loſt with groans. We ſee the outſide of a great eſtate

Mundi honores, divitiæ, et voluptates ſunt tanquam uvæ acerbæ, et poma viridia atq; immatura; ſed ſpeciem amium, et viriditatem Diabolus oſtendit, acerbitatem tacet. Stapl: in Dom. 1. Quadr: Tex. 8.

but not the inſide of it; You behold the field of Corn but not the Tares that are mixed with it; you ſee not their clouds and nights, but their day and Sun.

The world pretends to be a Nurſe, but if you draw her breaſts, in the one you will find the water of vanity, in the other the wind of vexation of ſpirit. Its counted miraculous to find a Diamond in a Vein of Gold; but its more miraculous to find a Heavenly Chriſt in the boſome of an earthly Chriſtian.

When we have the leaſt of creature enjoyments, we ſhould then bleſs God for them; When we have the moſt of creature injoyments we ſhould not then bleſs our ſelves in them.

The world it doth us more hurt in our hearts by loving it, then it doth us good in our hands by having it. *Labor not for the meat that periſheth, but for the meat that endureth to everlaſting life*, John 6. 27. Who would looſe a Crown above, for a Crum below?

Birds

Birds the higher they are in their flights, the ſweeter they are in their notes; The higher a Chriſtian is raiſed above the things of the earth, the more he is raviſhed with the joys of Heaven. *Surely every man walketh in a vain ſhew: ſurely they are diſquieted in vain: he heapeth up riches, and knoweth not who ſhall gather them,* Pſal. 39. 6. He that views an Ox grazing in a fat Paſture, concludes he is but preparing for the ſlaughter.

Ampla, ac locuples facultas perditionem inferre dicitur; refugienda eſt ampla poſſeſſio, ne conſequatur profunda perditio. Salv. ad Eccleſ. Cath. l. 2. p. 404.

Worldly enjoyments they are but like hot water, which when cold weather comes are the ſooneſt frozen. The greateſt happineſſe of the creature, is not to have the creature for its happineſſe: Better not to have the world at all, then to have our all to be the world. The Raven when it had found a Carrion to feed upon, cared not for returning home to the Arke.

The world its like a Looking-glaſs, there is a face preſented by it, but there's no face ſeated in it. When you

have sifted out its finest flower it turns to Bran. *Labour not to be rich*, Proverbs 23. 4. A strange paradox, if it were not for labour, who would be rich? and if it were not for riches, who would labour? But see vers. 5. *Wilt thou set thine eyes upon that which is not?* whilest they are, they are not. They are not that they look like, they have not that we look for: But what are they not? They are not durables but moveables; *For riches certainely make themselves wings and flye away as an Eagle towards Heaven.*

In hederâ quæ delectabatur Jonas, parabat Deus vermem ut exareſceret; ita in rebus mundanis quibus amore multi adhæreſcunt, nihil eſt ſtabile, ſed vermes corruptionis in illis naſcuntur. Gerhard. Medit. 38.

The Cup that now overflows with Wine, may be filled up to the brim with Water. When the Sun of earthly happineſſe is in its *Miridian* Rayes it may be eclipſed. A man rejoyces in health, and an Ague ſhakes him; In honour, and a Cloud ſhadows him; In riches, and a Thief robs him; In peace, and a rumor diſturbs him; In life, and death diſappoints him.

The

The Heavens at firſt had their Dropſie, and then the old world was drowned; the Heavens at laſt ſhall have their Feavor, and then the new world ſhall be burned.

The earth its big in our hopes, but little in our hands; Its like *Sodoms* Apples, beautiful to the eye at a diſtance, but when you touch them they crumble into aſhes. Riches availe not in the day of wrath; not in the day of mans wrath to keep him from plundering; not in the day of Gods wrath to keep him from puniſhing.

Naſcuntur pomacirca regionem Sodomæ, quæ delectant exteriori pulchritudine, ſed contacta in pulverem abeunt: Felicitas hujus vitæ exterius delectat, quid ſi proſſiori conſideratione eam tangas, fumo, et pulveri ſimilis apparebit. Gerhard. *ubi prius.*

They are but a ſhield of wax againſt a Sword of power: They can no more keep an evil conſcience from tormenting, then a Velvét ſleeve can keep a broken arme from akeing.

Fire ſay ſome came down from Heaven, therefore reſtleſſely works it ſelfe through all combuſtibles till it returns thither again: Every ſpiritual ſoul is Heavens free-born flame, raked up in the Embers of fleſh and blood,

therefore reſtleſſely works it ſelfe through all combuſtibles till it returns thither again. *He that comes from above, is above all*, John 3. 31. Shall they who are ſo Nobly deſcended, be ignobly minded?

Do but ſee how the men of the world are upon their knees for the things of the world: There be many that ſay, *Who will ſhew us any good?* Pſal. 4. 6. As if they could find a Heaven on Earth, that ſhould ſeek an Earth from Heaven.

Carnales homines vago, et incerto cuſu huc, illuc feruntur, ad bonum optatũ adipiſcendum ----- qualibet inani ſpecie boni capiuntur quod in communi tantùm et incerto petunt. Ames. in loc.

It was a wretched expreſſion of a worldly diſpoſition; *Let but God give me enough of earth, and I will never complain of the want of Heaven.* Thus is the curſe of the Serpent intailed upon the ſeed of the Serpent; there's more of earth in them, then there is of them in earth. *All theſe things will I give thee, if thou wilt fall down and worſhip me*, Matth. 4. 9. If a covetous man had been there; O how would he have catcht the promiſe out of the Devils lips, for fear he ſhould have gone back from his word!

Some

Some are ſo in love with their golden Baggs, that they will ride poſt to Hell if they be well payed for their pains.

Covetouſneſſe ſmothers Holineſſe, as the damp of the earth puts out the Candle. This world it is a ſtinking Dunghil, wherein the Rich are like Cocks crowing upon it, and the poor like Chickings ſcraping about it: Theſe hungry ſouls for want of better fare falls aboard upon ſuch courſe cheare: Tha'ts the Fifth.

6. Principle that you ſhould walke by, is this; *That dutyes can never have too much care beſtowed upon them, nor too little confidence placed in them. Therefore Brethren we are debtors, not to the fleſh, to live after the fleſh*, Rom. 8. 12. We owe nothing to our corruption, but it's crucifixian: But when God becomes a Donor, man becomes a debtor. The debt of ſin is diſcharged for us, that the debt of ſervice might be diſcharged by us.

Every thing hath it's bounds, but grace hath none; in ſollid godlineſſe there

there can be no exceſſe. Thoſe wells that are of Gods digging, can never be too full of water. He loves to ſee the plants of righteouſneſſe laden with the fruits of righteouſneſſe.

Though faith juſtifies *ſeparatim a bonis operibus*, yet not *ſeperata a bonis operibus*: Though faith juſtifies alone, yet that faith is not alone that juſtifies: Look what Trees are without their fruits, that faith is without it's workes. In poynt of Sanctification good workes cannot be ſufficiently magnified; in poynt of Juſtification good works cannot be ſufficiently nullified.

Sola particula excluſiva additur non ad ſeperandas alias virtutes a fide, aut ab homine juſtificato a quibus ſeperari non poſſunt, magis quam lux a ſole, aut calor ab igne: ſed a cauſando juſtificationem, vel ut præparationes, vel merito, aut dignitate ſua. Scharp. de juſt: controverſ. 7. *Conſule etiam* Davent. de juſt: act. cap. 32. *prope finem.*

The moſt famous Pilots of the *Roman* Sea, when they came within the ſight of the ſhoare, have quitted the bottome of merit, to ſaile in the bark of mercy, crying out, *Tutiſſimum eſt in ſola Dei miſericordia acquieſcere.*

Moſt that periſh, it is not their diſ-

eaſe

eaſe that kills them, but their phyſitian; they think to cure themſelves, and that leaves themſelves incurable. Good works are ſo indigent as no man can be ſaved by them, and yet they are ſo excellent as no man can be ſaved without them.

Bona opera ſunt neceſſaria ad ſalutem ratione præſentiæ, at non efficientiæ. Id. in Cont. 11. *De hâc re vid:* Davent. de juſt. act. cap. 31. concluſ. 4, 5, 7. pag. 402. &c.

It ſhould be with Chriſts members as it is with the skilfull Mariners, *Oculus ad Cœlum, manus ad clavum*, we ſhould have our eyes on the Stars, but our hands on the ſterne. Man is a creature apt to hug himſelfe in his Religious dutyes; but he will run himſelf into new debts, that thinks thus to pay off old ſcores. *Now we know that whatſoever things the Law ſaith, it ſaith to them that are under the Law; that every mouth may be ſtopped*, Rom. 3. 19. How ſhall any mouth be opened, when every mouth is ſtopped? wilt thou plead innocency to him, who ſees thy black fleſh under thy white feathers, and your fowle hearts under your faire acts?

Nolo meritum quod gratiam excludat, hæreo quicquid de meo eſt, ut ſim meus &c. Bern. in Cant. Ser. 67.

Good

Good works they are our *Jacob*'s ſtaffe to walke with upon earth, but not our *Jacobs* ladder to clime with to heaven. To lay the ſalve of our ſervices, upon the ſore of our ſinnes, is as if a man that is ſtung with a waſp ſhould wipe his face with a Nettle; or as if one ſhould goe about to ſupport a tottering fabrick with a fire-brand.

Per ſcalam meritorum nemo poteſt aſcendere in cælum, niſi ea ſervetur integra, et ab imo ad ſummum minimè interciſa, aut interrupta. Davent. *ubi prius.*

When the river failes us in it's water, we then look up to the clouds for moyſture: Duties if Chriſt breaths not in them, a Chriſtian growes not under them. Pure Elements yields no pure nouriſhments.

It was not the clay and the ſpittle that cured the blind man, but Chriſts anoynting his eyes with them: that was more likely to make a ſeeing man blind, then to make a blind man ſee.

Lutum ſolet magis excæcare. Aquin. in loc.

It was not the troubling of the water in the Pool of *Bethesda* that made them healing, but the coming down of the Angell. That ſtomack will remain unſatisfied, that feeds on the diſh inſtead of the meat.

If

If the Sun ſhine the Dial may direct us, but if the Sun be downe the Diall cannot inſtruct us: When the lightnings of Divine fury flaſhes in our eys, and the Cannons of the Laws curſes thunders in our eares; as faſt as you lay on your own plaiſters, a convinced conſcience will rub them off againe.

Man may ſpread the net of duty, but it's God muſt make the draught of mercy.

Others they walk by this principle, *That much is too little for themſelves, but a little is too much for God*: But as you can never ſee him according to the greatneſſe of his Majeſty, ſo you can never ſerve him according to the goodneſſe of his mercy.

St. *Paul* when he writes about the reception of a runaway ſervant, *Philemon* 19. *Thou oweſt to me thine own ſelf.* We do not only owe our ſervices to God, but we owe our ſelves to God. Good workes though they be temporal in their performing, yet they are eternall in their rewarding.

Adjudicat cælum (deus) ut operi mercedem piis, et fidelibus, non tamen virtute meriti humani, ſed promiſſi divini. Dav. cap. 33.

The

The body may as well live without any diet, as the ſoul can live without any duty. *But none of thoſe things move me; neither count I my life dear to my ſelf, ſo that I may finiſh my courſe with joy*, Acts 20. 24. Did Chriſt lay downe his life to obtaine the purchaſe of Heaven? and ſhall not we lay out our lives to obtaine the poſſeſſion of Heaven? Is it worth his paſſion? and is it not worth our action? Alaſs, what's our ſweat to his blood!

What could he do more then dye for us? and what can we do leſs then live to him? To whom much is given of them much ſhall be required. You that are Chriſtians, can you find me out that good that is not given to you, or that evill that is not forgiven in you? God he deſerves more from every Chriſtian, then he demands from any Chriſtian.

And as duties can never have too much conſcience uſed about them, ſo they can never have too little confidence placed on them. *So likewiſe ye, when ye ſhall have done all thoſe things which are commanded you, ſay, we are unpro-*

unprofitable ſervants, we have done that which was our duty to doe, Luk. 17. 10. Not only when all is to be done, but when all hath been done. God hath no need of us, for he is from everlaſting without us bleſſed; but we have need of God, for we are to everlaſting without him curſed.

We muſt live in obedience, but we muſt not live on obedience. Duties they are *via ad regnum*, not *cauſa regnandi*. *Feare not little flock, it's your Fathers good pleaſure to give you a Kingdome*, Luke 12. 32. Heaven is not the product of mans labour, but it's the product of Gods pleaſure.

Opera bona hæreditatem nobis in cælis paratam tantummodo, ut via, ac conditio in hæredibus requiſita præcedunt. Synop. par. Theol: in diſp: de bon. oper. *Vide etiam* Rivet. *in Pſ.* 32. verſ. 1. juxta fin.

The Marriners will row hard in a ſtorme, to get to the ſhoare by their own power, before they will awake him with a *ſave us Maſter, or we periſh*. He becomes a Malefactor, that comes not to a Mediator. All our operations are cloath'd with imperfections

Dignitas bonorum operum non ex illorum merito, ſed ex ſola dei gratiâ æſtimanda eſt; nam ſi Deus illa ſecundum legis ſuæ rigorem examinaret, cenſurâ potius ob imperfectionem ſuam digna eſſent, quam favore, ac beneficio ipſius.

there's

there's *aliquid infectivum*, and *aliquid defectivum*. Our most sublime and spiritual duties, are not wound up to the height of a Command: They are all tainted with a disproportion to the Golden Rule; as the Moon shines in a lower and inferiour Chamber to the Sun.

If you lay too much weight upon the pillars raised by your own hands, you will pull the whole building upon your own heads; *So then its not of him that willeth, nor of him that runneth, but of God that sheweth mercy*; Romans 9. 16. Its not of him that wils, though it be never so heartily; nor of him that runs, though it be never so hastily; Our Crown of Glory is made by mercy.

Ipsa salus hominis non debetur alicui per aliquam ejus voluntatem, vel exteriorem operationem quæ dicitur cursus; sed procedit ex solâ Dei misericordiâ. Aquin. in loc.

Our working is not the cause of Gods grace, but but Gods grace is the cause of our working: Man may doe something against it, but man can doe nothing without it. Its ill hanging the great weight of Eternity, upon the small Wiers of Activity. The bouud-

boundleſs life of felicity, flowes from the bottomleſs love of the Deity: That's the ſixth.

7. Principle that you ſhould walk by, is this; *That there's no obtaining what is promiſed, but by fulfilling whats commanded.* As thoſe which were under the Law were not without a Goſpel to ſave them, ſo thoſe that are under the Goſpel are not without a Law to rule them. What God hath put aſunder let no man joyn together; but what God hath joyned together let no man put aſunder. It's as ill divorcing what's united, as it is uniting what's divorced. *Ask, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you*, Matthew 7. 7. Continued Importunity is the moſt learned Oratory; repeated knocks ſooneſt opens heavengates. Man cannot blame God for not giving, but God can blame man for not aſking:

Lex moralis non minus ad Chriſtianos pertinet ſub novo, quam ad Judæos ſub vetere Teſtamento. Synops. Pur. Theol. diſp. 18.

Quaſi dixiſſet, id quo vobis opus eſt, petite; Non conceditur quod petitis? Quærite, Negatur quod quæritis? Pulſate Deus vult cogi. Arrowſin. Tact. ſacr. l. 3. cap. 1. ſect. 11.

asking: He that inables us to find him, he enjoyns us to seek him; He that hath promised us to open that we might not be doubtful, hath enjoyned us to knock that we might not be sloathful.

Debet se ei in viâ morum conformare, in viâ justitiæ, charitatis, et patientiæ, &c. et hæc est via Cœli, non seculi; Dei non Mundi. Gorram. in loc.

He that will not heare the voice of Christ, shall never see the face of Christ He that saith *He abideth in him, ought to walk even as he also walk*, 1 John 2. 6. Then only doth the Watch of our lives move with uprightnesse, when it is set by the beams of the Sun of Righteousnesse.

As he hath made his glory to be the pattern of our happinesse, so he hath made his grace to be the pattern of our holinesse.

The Law condemns those persons as criminal that pretends to the Royal blood, but are not of it, because there's a dependance between the blood Royal and the Crown Royal. *I know the blasphemy of them, which say they are Jews, and are not, but are the Synagogue of Satan*, Revel: 2.9. Many would

would be made like Chriſt in Bliſſe, who would not be made like Chriſt in Grace; They would have a promiſe to corroberate their aſſurance, but would not have a precept to regulate their performance.

Obſerve the connexion; *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will ſave us*, Iſa. 33. 22. Where ever Chriſt is a Prieſt for Redemption, he is a Prince for Dominion; Wherever he is a Saviour, there he is a Ruler: *And being made perfect, he became the Author of eternal ſalvation, unto all them that obey him*; Heb. 5. 9.

Non rebellibus, ſed meum credentibus, et ei obedientibus eſt cauſa ſufficiens ſalutis æternæ, Gor. in loc.

Jeſus Chriſt where he is a fountain of happineſſe, there he is a fountain of holineſſe; If he be not your Refiner, he will not be your Redeemer: *And thoſe mine enemies which would not that I ſhould reign over them bring hither and ſlay before me*; Luke 19. 27. Its here the voice of rebelious ſinners, we will not have this man to reign over us, and it will hereafter be the voice of a righteous Saviour, I will not have theſe men to reign with me.

As many as walk according to this rule, peace be upon them, Gala. 6. 16. To tread in any other path on Earth, is but to miſtake your way to Heaven.

Juſſa ſine culpâ non negligantur, ſine crimine non contemnantur, ubiq; enim et neglectus culpabile, et contemptus damnabilis eſt. Bern: de præc: & diſpenſ.

If the Golden Chains of duty will not hold you, the Iron Chains of darkneſs ſhall bind you: If you abuſe your liberty in one world, you will looſe your liberty in another: *Bleſſed are they that do his Commandements, that they may have right to the tree of life*, Revel. 22. 4.

To look upon a promiſe without a precept is the Road way to preſumption; To look upon a precept without a promiſe is the Road way to deſparation; the one is like the Lead to the Net to keep it from floating, the other is like the Cork to the Net to keep it from ſinking.

Beleevers ſhould be like the point in the compaſſe, that's governed not by the various winds, but by the conſtant Heavens. An obedient perſon when his body is tranſlated from life to death,

death, his ſoul is tranſlated from death to life. O doe not make him to be a ſtone for ſtumbling, that God hath made to be a ſtone for building.

Quàm miſerum eſt ex eò flore venenum colligere, equo alii remedium ſugunt

The force of the fire is manifeſted as much in conſuming the droſs, as in refining the Gold.

The ſtrength of a Rock is ſeen not onely in upholding the houſe that's built upon it, but in breaking the ſhips that daſhes againſt it. The pillar of a Cloud was as wonderful in the darkneſſe that it caſt upon the *Ægyptians*, as in the brightneſſe that it gave to the *Iſraelites*.

Thus doth the Lord Jeſus diſplay the greatneſſe of his owne power, in putting off the living to death, as well as in raiſing of the dead to life: *Come unto me all ye that labour, and are heavy laden, and I will give you reſt*, Matthew 11. 28. But what follows? verſ. 29. *Take my yoke upon you, and learn of me.* Wherever he takes a burden from off the creatures back, there he layes a yoke upon the creatures neck. The Goſpel it gives a pardon to the greateſt ſin, but it doth not

give a patronage to the ſmalleſt ſin.

To be laſcivious becauſe God is gracious, what's this but to ſplit that ſhip in the Sea, which ſhould Land us at the Shore? To live in a holy obedience to a Heavenly Father is the liberty of Gods ſons, but to give luſt the ſwinge is the licentious bondage of the Devils ſlaves.

That ſoule was never related to Chriſt, that was never devoted to Chriſt. *Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdome of Heaven; but he that doth the will of my Father which is in Heaven*, Matthew 7. 21. Obedience and Subjection to the will of God is not only our preſent duty, but it's the paved Cauſy to our future glory: To think that he ſhould perform the Obligation, when we brake the Condition, is as if a man ſhould expect to ſee the blood in his body before his Vein be opened; or as if one ſhould goe about

Obſerva quomodo Chriſtus ponit diſcrimen inter judicium Dei, et hominum in aulâ principum bonum eſt dicere Domine Domine, quia adulatores, qui dulcia et ſuaria auribus perſonant, ſunt plurimæ æſtimationis apud eos. Multò aliter erit in Regno Cœli, ibi enim cor noſtrum majoris erit valoris, quam phalerata verba et bona conſcientia plus æſtimabitur, quam erumena nummis onuſta. Stella in Lucæ cap. 6. verſ. 46.

about to waſh his hands before he had turned the Cock to let out the water.

Would you have the grain to be reaped, before ever the ground be ſowed? *So run that you may obtain.* Theres no obtaining the prize of happineſſe, without running the race of holineſſe. In vain doth that huſbandman look for a Harveſt that throws his Plough into the hedge.

Sitting birds are Fowlers marks. The onely way never to be ill imployed, is never to be unimployed. When men are out of the way of their callings, its eaſie to call men out of their way.

Quod niſi et aſſiduis terram inſectabernneſtris. Heu, magnum alterius fruſtrà ſpectabis acervum. Virg. Georg. l. 1.

God works with means, and he works without means; With them, to ſhew that man ſhould uſe the means, and yet ever relye upon God; without them, to ſhew that man ſhould relye upon God, and yet ever uſe the means.

Jacob he makes his prayers to a Heavenly Father, and yet presents his gifts to an angry Brother. *David* when he went out against *Goliah*, he makes the name of the Lord his trust, and yet a Sling and a Stone his Weapons.

The Sword of *Joshua* must go along with the Prayers of *Moses*, and the Prayers of *Moses* must go along with the Sword of *Joshua*: If they had fought and had not prayed they had not obtained the victory, because God will not be neglected. If they had prayed and not fought, they had not obtained the victory because God will not be tempted; *This is he that came by water and blood, even Jesus Christ*, 1 John 5. 6. Christ doth not come by blood without any water, nor by water without any blood; He comes not to pardon and to leave the soul unpurged, nor to purge and to leave the soul unpardoned.

Where ever the merit of Christ doth clear a soul from what is guilty, the Spirit of Christ doth cleanse a soul from what is faulty. A man may be justi-

juſtified without immediate glorification, but he cannot be juſtified without concomitant ſanctification. The Law is as dear to God by which he rules us, as the Goſpel is dear to us by which he ſaves us.

Many there be that uſe faith as an eye to ſee withal, that doe not uſe it as a hand to work withall; they look for victory, but do not fight to obtain it; *Ariſe therefore and be doing, and the Lord be with thee*, 1 Chron. 22. 16. Without God man can do nothing, and without man God will doe nothing.

That faith which ſets men at work againſt Gods enemies within them, that faith ſets God at work againſt mens enemies without them. Mans prayers are the Mid-wives of Gods promiſes; the promiſes they are the Wels of comfort for our ſuccour, but prayer is the Bucket that muſt draw up their water. Here the Crop which you gather will out-go the Seed which you ſcatter; that's the ſeaventh.

Sunt promiſſiones quibus (Deus) tanquam placidiſſimus conſolator ſolatur, eas tamen abſq; petitionibus impleri minime promittit ---- Orationis igitur uſus ad promiſſa divina in nobis implendi, tutiſſimum et certiſſimum, atq; infallibile medium eſt. Bzo. Con. 17. p. 159.

8. Prin-

8. Principle that you ſhould walk by, is this; *It's ill dreſſing our ſelves for another world, by the looking-glaſſe of this world. Thou ſhalt not follow a multitude to doe evill*, Exod. 23. 2. Let them be never ſo mighty they are not to be feared, let them be never ſo many they are not to be followed.

Puſillus dicitur grex electorum, reſpecta majoris numeri reproborum. Beda a Gor. in *Luc.* 12. 32. *citat.* *Eſt ergò falſum, et arenoſum Jeſuitarum fundamentum, quo Eccleſiæ ſuæ certitudinem ſuper multitudine adhærentium, et ſectantium fundatam eſſe contendunt.* Chemn. Har. Evan. cap. 110. p. 2068.

Satans heard of ſwine is larger then Chriſts flock of Sheep. To inferre that way to be the trueſt which is the largeſt, is to conclude the fineneſs of the cloath, by the broadneſſe of the liſt.

The droves of men are like the droves of beaſts that goes to the ſhambles. *Though all Iſrael ſhall be as the ſands on the ſhoare, yet but a remnant ſhall be ſaved*, Rom. 9. 27. The whole peece goes to the Devill; there's but a remnant that's cut off for God: There's many birds of prey to one bird of Paradiſe. Pibbles lye in common ſtreets, when pearls are hardly to be found.

The

The Scripture doth not only preſent us with the purity of thoſe that ſhall be ſaved, but with the paucity of thoſe that ſhall be ſaved: *Strait is the Gate, and narrow is the way that leadeth unto life, and few there be that find it*, Math. 7. 14. The *Perſians* thought a crooked noſe a great ornament, becauſe ſeated on the face of their Emperour; and the whole Court would go awry, becauſe ſuch a neck was upon the ſhoulders of *Alexander*.

Chriſtus fideles, vocat τὸ μικρὸν πλῆθος, quia collatione cum Sacerdotibus, Phariſæis, et reliquo Judæorum cætu inſtitutâ, et numero ſunt pauciores, et æſtimatione viliores. Id. Ibid.

Great mens vices are more imitated, then poor mens graces. Ill hnmours from the head conſumes the vitalls in the body: Inferiours love to go the way which ſuperiours uſe to goe; the actions of their Rulers, is the Rule of their actions; they conceive by the eye, like *Jacobs* ſheep which produced their Lambs ſutable to the colour of the rods.

They who follow after others in ſinning, are like to follow after others in ſuffering; and then the number of the

the faggots, will but multiply the fury of the fire. *Many are called but few are choſen*, Math. 20. 16. Its not many are choſen, but few are called; but many are called, but few are choſen.

Never think to find the golden Oare but in Veines. In heaven are the beſt fruitions, but in hell are the moſt companions. Beleevers, though their natures are the ſweeteſt, yet their numbers are the ſmalleſt.

Flavus Vopiſcus ſaid, That all the names of the good Emperours might be engraven in a little Ring. I will not ſay there are not any good men that are great, but I will ſay that there are not many great men that are good.

The Trees of righteouſneſſe are thinly planted in the worlds Orchard. As in one righteous man there are many ſins, ſo for one righteous man there are many ſinners. *Our fathers have eaten ſowre grapes, and the childrens teeth are ſet on edge.* The generallity of perſons, they will rather walke in the way that the moſt goe, then they will

will walke in the way that the beſt goe: They are like dead fiſh, that ſwims downe the ſtreame whither ſoever it runs; or like water that takes the figure of the Veſſell in which it is contained. But *Vox populi* is ſomtimes *Vox Diaboli*: what's ingraven upon the ſeale, is imprinted upon the wax. If we will not have the world to be our leaders, we ſhall be ſure to have them to be our troublers; if they cannot ſeduce us into an evill way, they will oppoſe us in a good one; If they cannot ſcorch us with their fire, they will black us with their ſmoake, ſpeaking evill of you, becauſe you run not to the ſame exceſſe of riot; becauſe they will not doe evill with them, therefore they will ſay evil of them. We muſt not walke in the way that hath been gone, but in the way that ſhould be gone: *Be ye followers of thoſe, who through faith and patience have inherited the promiſes.* What's the reaſon that there are ſo many ſcribling profeſſors in the world, but that they write after ſuch imperfect Copies.

The

The best of men are but men at the best: It's better imitating of an evill man in what is good, then it's imitating of a good man in what is evill. *Be ye followers of me*, 1 Cor. 11. 1. But this Exhortation hath its limitation, *as I am of Christ*: Where he follows Christ, we must follow him; but if *Paul* forsake Christ, we may forsake *Paul*.

Exempla sanctorum non sunt nobis imitanda, nisi quatenus consentanea sunt cum lege Dei, et cum Christi exemplis; ideo neq; Apostolus simpliciter dixit imitatores mei estote, sed adjecit, sicut ego Christi. Zanch. de nat. Dei. l. 3. c. 3. ult. *fere verb.*

It was a good saying of Sir *Thomas More*, *I will not pin my faith upon any mans sleeve, because I know not whither he will carry it.* Beleevers have not only infirmities that are naturall, but they have infirmities that are sinfull. When they begin to be spirit, they do not cease to be flesh. *Noah* was no sooner delivered from a deluge of water, but he was drown'd in a deluge of wine. Their failings flow not from a want of grace, but from a want in grace; not from a nullity in holiness, but from an impotency in holiness: As they are not so bad as they have been, so they are not so good as they shall

ſhall be: thoſe Roſes that are now in their bloſſome ſhall be fully blown; and the Starres that are yet impriſoned under a cloud, ſhall be ſet in a cleare ſky.

Gratia eſt adhùc in augmento, at poſteà erit in ἀκμῇ ſeu complemento. Davent. de juſt. act. cap. 34.

They are but ſlovenly Chriſtians, that will ſwallow all that beleevers doe without pairing their actions: The Comment muſt be followed no further then it agrees with the Text.

Say not in your hearts, why may not I be drunk as well as *Noah*? and commit Adultery as well as *David*? Did you ever hear of any that put out their eyes, becauſe others were ſmitten with blindneſſe? or that cut off their leggs, becauſe others went on Crutches?

Multi ſua peccata tegere volunt, et defendere exemplo Davidis, *et aliorum, quorum pœnitentiam imitari oportebat, non eorum peccata utere exemplis bonorum, illoſq; in bonis actibus imitare.* Stella in *Luc.* c. 4. verſ. 27.

If you have ſinned as they have ſinned, you ſhould mourn as they have mourned: Theſe acts are not for our imitation, but for our caution; they are not Land-marks for Travellers, but Sea-marks for Mariners. If a man find a piece of gold covered with dirt, will

will he poſſeſſe himſelfe with the dirt, and throw away the gold. *You have heard of the patience of Job*; James 5. 11. We have not only heard of *Jobs* patience but we have heard of *Jobs* impatience; inſtead of curſing the ſin in which he was born, he curſes the ſeaſon in which he was born.

Apoſtolus commendat Job cum tamen Cæco impetu abreptus, multa impatientiæ ſigna edidit, at etiamſi carnis infirmitate labaſcit, vel ſecum tumultuatur, huc tamen ſemper redibat, ut ſe totum Deo permitteret ea. Calvin Loc.

You have heard of the meekneſs of *Moſes*; and yet this even thred was not without its ſnarles: whileſt he is ſtriking water out of the Rock, he is fetching fire out of his heart, And *Peter* not only forſakes his Lord, but forſwears his Lord.

Who would ever have ſuſpected that he who had his name from a Rock, ſhould have proved ſuch a Reed. Holy men they may be good Witneſſes at the Bar, but they are bad Judges on the Bench.

If you will not turn your backs on *Ægypt*, you may fall ſhort of the Land of *Canaan*.

It

It was the complaint of one in his time, *That the greater theeves did execution upon the leſſer*; But when God comes to paſſe Sentence he will bring the biggeſt to the Bar; his Laws are not like Cob-webs which holds the little flies priſoners, but the great ones break with ſmall reſiſtance; *He will ſet the Saddle upon the back of the right Horſe.*

Though you may have many under you upon Earth, yet you have one over you which is in Heaven. *The Lord called to Adam and ſaid unto him, where art thou?* Gen. 3. 9. Not where wert thou? but *where art thou?* Oh how quickly haſt thou morgaged that inheritance which I ſo lately ſetled on thee in Paradice! *The woman that thou gaveſt me, ſhe gave me of the Tree and I did eat*, Gen. 3. 12. Becauſe ſhe put it into his hands, therefore he put it into his mouth.

The brats of ſin are ſo ugly when they are brought forth, that we are loth to own them our ſelves, therefore lay them at the doores of others.

The stable Mountains are not so firme but they may be removed by fearfull Earthquakes: Those Saints that have been as the greatest Stars, have left behind them their twinklings and sad Eclipses.

Non igitur imitandi sunt fideles, quatenus homines, sed quatenus in eis resplendet imago Dei. Bzov: Conc: 12. Page 119.

9. Principle that you are to walk by, is this; *That where man is so diligent as to do his best, there God is so indulgent as to forgive his worst.* What an apology doth a waking Saviour make for his sleeping Saints; *The spirit is willing, but the flesh is weak.* Take a carnal man, and what he can do that he will not; take a Christian man, & what he would do that he cannot. Now impotency shall be pityed, when obstinacy shall be punished. God hath mercy for cannots, but none for will nots: *Adams* want was rather will then power, but our want is rather power then will. Psal. 119. 5. *O that my wayes were directed, that I might keep thy statutes.* A Saints will begins, where his work ends. *Lord I beleeve, help my unbelief*; Lord I see, enlighten my dark-

Emitto vocem cupientis, et antrelanti--Donec liberati simus semper clamabimus utinam! Suspirabimus ex sensu imbecilitatis nostræ, Donec gaudium plenum sit in fruitione. Rivet: in loc.

darkneſs; I hear, but cure my deafneſs; I move, but quicken my dulneſs; I deſire, but help my unwillingneſs; I remember, but remove my forgetfulneſs.

In the playing of a Leſſon a ſingle ſtring may jarr and ſlip, and yet the main be muſicall; It were a folly indeed to think our fields had no corn, becauſe there is chaff, or that the pile had no Gold, becauſe there is Droſs: In Heaven there's ſervice alone without any ſin, In hell there's ſin alone without any ſervice, but on earth there's ſin and ſervice in the ſame heart, as there is Wine and Water in the ſame Cup. To condemn thy evil is good; but to condemn thy good is evil. Here beleevers are like the *Iſraeliter*, that in their darkeſt night had a pillar of fire, and in their cleareſt day had a pillar of a cloud: Above us there's light without any darkneſs, below us there's darkneſſe without any light, but here its neither day nor night, but in the evening it ſhall be light.

Though the loweſt beleever be

above the power of sin, yet the highest beleever is not above the presence of sin. Its in a living man that lust is mortified, but its in a dying man that lust is nullified.

When the body and the soul are separated by mortality, sin & the soul are separated to eternity: though a forced compulsion is sufficient to testifie a Tyrant, yet its ready obedience that proves homage to a King.

Sin never ruins, but where it reigns. Its not destroying where it is disturbing: Lust its least hurtful where it is most hateful. The more evil it receives from us, the lesse evil it doth to us; its only a murderer, where it is a Governour.

But the Rose is a fragrant flower though it be surrounded with prickles. The Passover was a feast though it was eaten with sowre Hearbs.

There's much of the wild Olive in him thats ingrafted into the true Olive: Our graces are our best Jewels, but they do not here yeild their full lustre.

luſtre. The Moon when it ſhines brighteſt hath its ſpots, and the fire when it burns hotteſt hath its ſmoak. *I ſaid in my haſte, I am cut off from before thine eyes, nevertheleſs thou heardeſt the voice of my ſupplication*, Pſal. 31. 22. Who would have thought that ever thoſe prayers ſhould have had any prevalency, that were mixed with ſo much infidelity.

In talem ſtupori, exceſſum adductus fui, ut mihi viderer projectus a conſpectu præſentiæ tuæ; tu verò, exaudiſti meæ orationis, quanto ejus ad fuiſti per ſubventionem et conſolationem miſericordiæ tuæ. Titelman in Locum.

Sin is an enemy at our backs, but not a friend in our boſomes. Although beleevers ſhould be mournful becauſe they have infirmities, yet they ſhould be thankful becauſe they are but infirmities. It is not the Interpoſition of a cloud that makes a night, but the departing of the Sun.

Take the beſt beleever that breaths and he is fuller of his ſins then he is of his prayers. There is too much of earth in our imployments for Heaven. But as he that drew *Alexanders* picture, when there was a ſcar on his face drew him with his finger upon the

ſcar; ſo Jeſus Chriſt when he draws the picture of the Saints excellencyes, layes his finger upon the ſcars of the Saints infirmities.

He looks over what is his, and overlooks what is theirs; Where there is no ſins of allowance in them, there ſhall be grains of allowance to them: he will not throw away his Pearls for every ſpeck of dirt.

Chriſt honours grace in its maturity, yet he owns it in its minority. *O thou of little faith, wherefore didſt thou doubt?* They had faith enough to keep them from damning, but they had not faith enough to keep them from doubting.

The leaſt buds draw ſap from the root, as well as the greateſt branches. Though one Star exceed another in magnitude, yet both are alike ſeated in the Heavenly Orbe: Though one member of the body be larger then another, yet each hath an equal conjunction with the head.

The Rind of good actions is tainted by infirmities, but their Core is rotted by hypocriſie. *Jacob* halted and

yet

yet was bleſſed: as his bleſſing did not take away his halting, ſo his halting did not keep away his bleſſing.

Hagar will have a room in *Sarahs* houſe, till death turne her out of doors. Death as it leaves the body ſoul-leſſe, ſo it leaves the ſoul ſinleſſe, *For if there be firſt a willing mind, it is accepted according to that a man hath, and not according to that he hath not,* 2 Cor. 8. 12. He doth not look that the Cock ſhould run water, when there's none put into the Ciſtern.

Jeſus Chriſt doth not put out a beleevers Candle, becauſe of the dimneſs of its burning, nor overſhadow a beleevers Sun becauſe of the watrineſs of its ſhining. *Ve nobis ſi ſecundum firmitatem fidei Deus nobiſcum agere vellet.* Chem: Har: Evan: cap. 83. p. 15. 85.

Though that Vice may be found in us, for which he might juſtly damn us, yet he hath not loſt that grace by which he can as eaſily ſave us. He comes not with water to put out the fire, but with wind to drive away the ſmoak.

The ſacrifice of the wicked is an abomination to the Lord, (Pro: 15. 8.)

becauſe the Incenſe ſtinks of the hand that offers it. Not only the wickeds plotting againſt the Godly is ſinful, but alſo the wickeds praying unto God is ſinful: but what follows, *The prayer of the upright is his delight.* If the veſſel of the heart be clean, he will taſte of the liquor that's drawn from it: *O my Dove! that art in the clefts of the Rocke, in the ſecret places of the Stares; lee me ſee thy countenance, let me hear thy voice, for ſweet is thy voice, and thy countenanee is comely*, 2 Canticles 14. That's the ninth,

10. Principle you ſhould walk by, is this; *That inward purity, is the ready road to outward plenty*; That's but a Hell-bred Proverb, *Plain dealing is a Jewel, but he that uſes it ſhall dye a beggar.*

Religion though it be againſt our eaſe, yet its not againſt our intereſt. O what cluſters of Grapes hang all along our way to *Canaan*! Its a true expreſſion of *Tertullian*, *Major eſſet authoritas imperantis quamutilitas ſervientis*

vientis; That Divine authority ſhould be of greater force, then humane utility: But Religion is ſo bountiful a Maſter, that none need be afraid of becoming its ſervants: *But ſeek ye firſt the Kingdome of God, and his righteouſneſſe, and all theſe things ſhall be added unto you*, Matthew 6.33. Our work below is the beſt done, when our work above is the firſt done. Do you make Heaven your Throne to ſerve it; and God will make the earth your footſtool to ſerve you. *The young Lyons lack, and ſuffer hunger*, Pſal. 34. 10. The young Lyons that have old ones to provide for them, that will have it if it be to be had; *but they that ſeek the Lord ſhall not want any good thing.* As you would have no evil things, ſo you ſhall want no good things.

He that opens the upper, will never cloſe the lower ſprings: There ſhall be no ſilver lacking in *Benjamins* Sack whileſt *Joſeph* hath it to throw in: grace is no ſuch beggarly blaze, as will not pay for its owne blowing.

when

when the best of beings is adored, the best of blessings are convayed.

Whilest the rough *Esau's* of the time hunt after the Venison, the smooth *Jacobs* carry away the blessing. *For the Lord God is a Sun and a Shield, the Lord will give grace and glory; and no good thing will he withhold from them that walk uprightly,* Psal. 84. 11. What need he fear darkness that hath a Sun to guid him? Or they dread dangers, that have a shield to guard them?

Eum, qui tam pretiosa largitur, qualiter pigebit ergà vos clementiam exercere. Aquin: in 8. ad Rom. v. 32.

O Christian, the God whom thou serveſt is so excellent, that no good can be added to him, and so infinite that no good can be diminisht in him: he makes happy, and yet is not the less happy; he shews mercy to the full, and yet remains full of mercy.

Did a man beleeve that the Lord would not fail his body, how chearfully would he look after his soule! Sinners they look upon times of obedience, as upon times of hindrance; they truſt to their own unutterable toylings, and not to his unalterable undertakings; they drive such a trade on earth,

earth, as makes them break in their merchandize for Heaven.

But what the Philoſpher ſaid, *Solus ſapiens dives*, That only the wiſe man is the rich man; That may I ſay *Solus ſanctus dives*, Though every rich man be not one that's truly godly, yet every Godly man is one that's truly rich.

The Sun can as eaſily diſplay its Beams over the whole world, as ſhed its Rayes upon a ſingle field: What God receives from man makes him never the richer, and what man receives from God makes him never the poorer; his goodneſſe is capable of imparting, but his goodneſſe is not capable of impairing.

If the fountain be ſtill running, why ſhouldſt thou fear the want of filling? *The Lord is my ſheepheard, I ſhall not want*, Pſal. 23. 1. The ſheep of Chriſt may change their paſture, but they ſhall never want their paſture. *Is not the life more then meat? and the body then rayment?* Matthew 6. 25. If he truſt us with the greater, ſhall we diſtruſt him for the leſſer? He that hath given

given us our beings, will give us our bleſſings, the great huſband-man never over-ſtocked his owne Commons.

Jehu had an external Kingdom that ſerved God but in hypocriſie; but they ſhall have a heavenly Kingdome that ſerve God in ſincerity: if he valued counterfeit coyne at ſo great a rate, how highly will he eſteeme of true gold! If he drops ſo much into a veſſell of wrath, what will he do into a veſſell of mercy! If he doe ſo much for a ſlave of hell, what will he do for a ſon of Heaven! *O Generation, ſee the word of the Lord: Have I been a wilderneſſe unto* Iſrael? *a land of darkneſſe? Wherefore ſay my people, we are Lords, we will come no more unto thee*, Jer. 2. 31. God was not a wilderneſs to *Iſrael*, when *Iſrael* was in the wilderneſſe; when they wanted bread, he gave them Manna from Heaven to ſatisfie their hunger; when they wanted water, he broacht a Rock to quench their thirſt; and though they had no new cloaths provided for them, yet their old cloaths did not

weare

weare out upon them; but as ſome think, as their backs grew, ſo their cloaths grew: yea, when they were put to their hardeſt pinch, he made a dry lane, with watery walls, through the deepe channells of the Red Sea. They were never better liking, then when they were at his immediate finding.

O how good is a beleevers God! that doth not only ſhorten his pilgrimage for him, but ſweetens his pilgrimage to him. Chriſtians if they had too much in temporalls, might then have too little in ſpirituals. The three children (*Daniel* 1. 15.) did thrive better with their pulſe, then the reſt with the royall allowance.

O how ſafely have ſome men rowed in a narrow river, that have been caſt away in the large Ocean! Little is ſufficiency to him, who with it enjoyes Alſufficiency: Chriſtian, get a holy heart, and thy eſtate in Heaven ſhall be tranſcendent, yea, thy eſtate on earth ſhall be ſufficient.

Naked

Naked piety is a good commodity; but Religion is a cloud that will water our gardens. *Let the people praise thee, O God; yea, let all the people praise thee.* What then? *Then shall the earth yield her increase; and God, even our God shall blesse us, Psal.* 67. 5, 6. It's our unthankfullnesse, that is the cause of the earths unfruitfullnesse. Whilst man is blessing of God for his mercies, God is blessing of man with his mercies: Trumpeters repeat their sounding, where an eccho is returning.

Gratiarum actio ampliora a Deo beneficia impetrat. Stapl. in Dom. 3. post Epip. tex. 5.

What's the reason that men are so afraid of godlinesse; but because they thinke that when they seek for heavenly Manna, they shall loose their earthly Mammon; That piety is the only enemy of prosperity. Could they but reap profit by praying, they would take pleasure in praying: *What is the Almighty that we should serve him? and what profit should we have, if we pray unto him?* Job 21. 15. Alas! Who would set those plants about him, that will yield no fruits unto him?

The

The world they look upon gain as the higheſt godlineſſe, and not upon godlineſſe as the higheſt gaine: As if worldly ſubſtance would make amends for a wounded conſcience. I am afraid that this worme that is gnawing, will bring you to a flame that's everlaſting. *But godlineſſe is profitable unto all things, having the promiſe of the life that now is, and of that which is to come,* 1 Tim. 4. 8. Who knows how many ſweet productions, are in the wombe of this morning Sun. *So that men ſhall ſay, verily, there is a reward for the righteous: verily, there is a God that judgeth the earth,* Pſal. 58. *ult.* There's no work that is done in vaine, but that work that is vainly done. *Wealth and riches ſhall be in his houſe; and his righteouſneſſe endures for ever,* Pſal. 112. 2, 3. Doe but you take care of all that belongs to God, and God will take care of all that belongs to you.

For all other gaines, whilſt we live we loſe them, or when we dye, we leave them; to whom we know not, but it may be to them we would not.

In

Inkeeping of thy Commandements there is great reward, Pſal. 19. 11. There is not only a reward for keeping of them, but there's a reward in keeping of them.

In other ſervices the Maſter hath all the profit, and the ſervant none; but in this the ſervant hath all the profit, and the Maſter none, 2 *Sam.* 6. 11. *And the Arke of the Lord continued in the houſe of Obed-Edom the Gittite for three months: and the Lord bleſſed Obed-Edom, and all his houſhold.* The Ark was not bleſſed for the ſake of the houſhold, but the houſhould was bleſſed for the ſake of the Arke. The Arke of God payes for its entertainment whereſoever it comes.

We ſay that thoſe have decayed limbes that muſt be helped on with crutches; Such are they that will ſide with religion when they may live upon it, but will ſhrink from Religion when it muſt live upon them. But that maxime is ſtill true, that *Godlineſs with contentment is great gain*, 1 Tim. 6. 6. It's only the Chriſtian man, that is the contented man; and what is

our

our enjoyments without contentment? what's abundance of poſſeſſions, if linked to abundance of vexations? Wicked men make this world their treaſure, and God makes this world their torment: When they want eſtates they are troubled for them; when they have eſtates they are troubled with them; when they ſhould drink of the river, God diſturbs the water.

Fiunt inſtrumenta pœnarum, quæ (ſcilicet divitiæ) fuerant oblectamenta culparum. Innocent.

Sinner remember, when thou dieſt thou wilt find godlineſſe needfull, and whilſt thou liveſt thou wilt find godlineſſe gainfull: The pureſt honey is ever gathered out of the hive of holineſs. *O that my people had hearkened unto me; and Iſrael had walked in my wayes!* Pſal. 81. 13. But what had they got by it? *verſ.* 16. *He ſhould have fed them alſo with the fineſt of the wheat; and with honey out of the rock ſhould I have ſatisfied thee.*

The wayes of iniquity are the wayes of beggery. It's but equal that God ſhould fall out with them in the courſe of his providence, that falls off from him in the courſe of their obedi-

ence; that they ſhould have nothing from him in a way of bounty, that will doe nothing for him in a way of duty.

If you make your Tabernacles leprous, God will make your Tabernacles ruinous. *Length of dayes is in her right hand; and in her left hand riches and honour*, Prov. 3. 16. Look to which hand you will, and yet you ſhall find that both are full.

This ſtory you may read larger juſt after Mr. *Baxter's* Preface to his book called the *Crucifying of the world.*

It's ſtoried of *Syneſius* a Miniſter, that living near *Evagrius* a philoſopher, and had often perſwaded him to be a Chriſtian; O but ſaith the Philoſopher, if I become a chriſtian, either I muſt loſe all for Chriſt, or elſe I may loſe all for Chriſt; to whom the Miniſter replyed, what you loſe for him he will pay you againe: O but ſaith the philoſopher, will you be bound for Chriſt, that if he do not pay me you will? Yes ſaith he, and ſo became a ſurety for his ſurety, and the philoſopher became a Chriſtian: When this perſon came to lye upon his dying pillow, he ſent for this Miniſter, ſaying, here's your bond, Chriſt hath paid me

me all, he hath left nothing for you to pay.

It was a vaine conceite of that potentate, who refuſing the name of *Pius*, would be called *Fælix*. Inward piety is the beſt friend to outward felicity, though outward felicity be many times the worſt enemy to inward piety: That's the tenth.

The eleventh Principle that you ſhould walk by, is this; *That all the time that God allows us, is little enough to fulfill the task that he allots us. Man that is borne of a woman, is few of dayes, and full of troubles*, Job 14. 1. The creatures life and exiſtence is of a very ſhort and ſmall continuance. Natures womb ſomtimes proves natures tombe, and ſwallows up her own iſſue.

With many it's ebb water, before the tide be at the full; the lamp of their lives is waſted, even as ſoon as it is lighted; the ſands of their hour-glaſſe are quite run out, when they think it is but newly turned.

Vitæ hujus principium mortis exordium eſt, nec prius incipit augeri ætas noſtra, quam minui. Proſp. de vocat. Gen. lib. 2. c. 29.

When men feele ſickneſſe arreſting, then they feare deaths approaching: But we begin our dying, as ſoon as ever we begin our living; and how much the longer our time hath been, ſo much the ſhorter our time ſhall be.

Every mans paſſing-bell hangs in his own ſteeple. Take him in his four elements of Earth and Aire, Fire and Water; In the Earth, he is like duſt that's ſcattering; in the Aire, he is like a vapour that's vaniſhing; in the water, he is like a bubble that's breaking; in the Fire, he is like ſmoak that's conſuming.

Sen. *de brevit. vitæ, cap.* 9. *Seneca* ſaid truly, *Maximum vivendi impedimentum eſt expectatio quæ pendet in craſtino*, the greateſt hinderance of well living, is the expectation of long life. Therefore men ſo little prepare for death, becauſe they ſo little think on death; they think not of living any better, till they think not of living any longer.

Did you but walke by this principle, though much of your time be paſt, yet would no more of your time be

be loſt; you would this moment make ſure of God, becauſe the next moment you are not ſure of your ſelves: One to-day is worth two to-morrows; you know not how ſoone the ſails of your lives may be rowled up, or how nigh you are to your eternall haven: O ply your Oares dilligently, leſt the veſſell doe miſcarry everlaſtingly.

What will you doe if you begin to dye naturally, before you begin to live ſpiritually? if the Tabernacle of nature be taken down, before the Temple of grace be raiſed up? if your paradiſe be laid waſt, before the Tree of life be ſet in it? if you give up the Ghoſt, before ever you have received the Holy Ghoſt? if the Sun of your lives ſet within you, before the Sun of righteouſneſs ſhine upon you? if the body be fit to be turned into the earth, before the ſoul be fit to be taken into Heaven? If the ſecond birth have no place in you, the ſecond Death ſhall have a power over you.

One excellently compares our life to a day; Infancy is as it were the day

breake, youth is the Sun riſing, full growth is as the Sun in it's Meridian, and old age is as the Sun ſetting; by the light of the day, let us doe the worke of the day. *O that thou hadſt known in this thy day, the things that doe belong to thy peace! but now they are hid from thine eyes*, Luk. 19. 42. The dews of grace is falling, whilſt the day of grace is dawning.

O how juſt is it, that they ſhould miſſe of heaven at the laſt, that never ſeek for Heaven till the laſt! That God ſhould deny them his grace to repent, that abuſe his grace to ſin!

It's a Maxime, *Omne principiatum ſequitur naturam principiorum*, every thing hath an aptitude of returning into the Principle of its beginning; as the Rivers that have their efflux from the Sea, have their reflux to the Sea: Out of the duſt man was formed, and therefore into the duſt man is turned.

Sirs, How much of your lives is gone, and yet how little of your works are done! You tender plants, will you

ſpend

ſpend your youthfull lives, in following of your youthfull luſts? will you hang the moſt ſparkling Jewells of your yeares, as pendents in the Devils ears?

The *Ægyptians* ſold their funerall balms in the Temple of *Venus*; to ſhew that where they prayed for their nativity, they might not forget their mortallity.

O you freſh pictures, will you not be hung in Heavens gallery? do you not know that the bloſſome is as ſubject to nipping, as the flower to withering? and the ſpark to extinguiſhing, as the flame to expiring?

Veins brimmed full with blood, may be emptied by an accident, as ſoon as thoſe that are leakiſh with old age. As there's none too old for eternity, ſo there's none too young for mortallity; In *Golgotha* there are ſculls of all ſizes. You are but green enough for reformation, that are gray enough for diſſolution: tell me, how wilt thou live when thou dieſt, that art dead whilſt thou liveſt? every ſtep that your bodies take it's towards the

earth; O that euery ſtep your ſouls take might be towards Heaven.

We ſin as well in not doing the good commanded, as in doing the evil prohibited. The Vine that bringeth forth no Grapes, ſhall be cut down as well as the Vine that bringeth forth wild Grapes. There's no countermining againſt the death of the body without us, but by undermining of the body of death within us.

O how ſad is it to be taken out of the world, before we are taken off from the world! *To day, if you will hear his voice, harden not your hearts*, Heb. 3. 7. We have but a day wherein we are called to repent, and therefore ſhould repent whileſt it is called to day.

None ſings ſo ſweetly as the Turtle upon the Churches Walls, and all that he may even conſtrain ſinners unto himſelf. He is the deafeſt Adder that ſtops his ears to the voice of the ſweeteſt Charmer. The Lord hath made a promiſe to late repentance, but he hath not made a promiſe of

late

ate repentance: If the Tap be not now thawed, it may be for ever frozen.

A pardon is ſometimes given to a Thief on the Gallows, but he that truſts to that, ſometimes hath a Rope for his wages. *Boaſt not of to morrow, for thou knoweſt not what a day may bring forth*, Prov. 27. Man is ſuch a pur-blind creature, that he cannot unerringly ſee a day before him: O ſee the ending of one day before thou glorieſt in the beginning of another.

Quid ſpectas, quò te extendis? Omnia quæ ventura ſunt in incerto jacent. Seneca *ubi prius.*

Many a mans dayes deceives him; they paſſe away like a ſhadow by Moon-ſhine, that then appears longeſt when its neareſt to an end. Thou mayeſt not have halfe a day to live, who thinks thou haſt not lived out halfe thy dayes, up and be doing leaſt you be for ever undone. *The night cometh, wherein no man can work.* The Grave is a Bed to reſt in, but not a Shop to trade in: There's no ſetting up under ground, for thoſe that have loſt their time above ground.

Dum floret ætas, dum viget animus, operemur bonum; cùm enim vita iſta tranſierit, auferetur tempus operandi. Arbor: in cap. 6. ad Gal. ver. 10.

When

When the ſoul in death takes its flight from its loving maite, they ſhall meet no more till the general Aſſiſes. 2 Cor. 6. 2. *Behold now is the acceptable time; behold, now is the day of ſalvation.* Now is the time for grace to accept of you, and now is the time for you to accept of grace. Opportunities they are for eternity, but opportunities they are not to eternity. Mercies Clock doth not ſtrike at the ſinners beck.

Vide Gor. *& Ayboreum in loc.*

Where the means of grace is greateſt, there the day of grace is ſhorteſt: Thou mayeſt be unhappy all thy dayes for the neglect of this dayes happineſſe.

It was the ſad cry of one, *My life is done, but my work is undone.* O that you would imploy the ſmall remnant you have of opportunity, for the obtaining of the whole peece of felicity; Make Hay whileſt the Sun is ſhining; and hoyſe up Sails whileſt the wind is ſerving: Let this be thy living day the next may be thy dying day: *Seek the Lord whileſt he may be found, call upon him whileſt he is near,* Iſa. 55. 6.

Sirs,

Sirs, The ſufferings of eternal death, are but the Iſſue of the ſlighings of eternal life. Methinks the worth of ſuch Pearls of price ſhould ſparkle in your eyes. Will you let ſuch a Sun ſet on earth, by the beams of which you ſhould walke to Heaven.

No diſeaſe is more fatal, then that which doth reject Cordials. What a ſad thing is it, that ſuch rich Mines ſhould be opened, and not a penny of this treaſure fall to your ſhare? Some are gone ſo far in the way of ſinning, that there's ſmall hopes of their returning.

How much time did God beſtow upon you, before ever you returned any of that time to him? It's good to have an Ark prepared, before a Deluge come, in which you may be overwhelmed. Man muſt do what he can, and leave God to do what he will.

Though you cannot create the breath of the Spirit, yet hang out your Sails to entertain it; Though you cannot make the Pool of *Bethe*ſ-

da

da healing, yet lye at its mouth and wait for its ſtirring. The longer a building goes to ruin, the more coſt it requires for reparation.

Remember that God can as eaſily turn you into the duſt, as he could take you out of the duſt. Delayes are numerous, O but delayes are dangerous. Who will look for water from a drained River? Or that wealthy Grapes ſhould grow upon a withered Vine?

For a man to make his beſt work to be his laſt work; what's this but as if an Huſbandman ſhould be putting in of his Plough for the ſowing of his ſeed, when he ſhould be thruſting in of his Sickle for the reaping of his Harveſt. Know that there is but one Heaven, miſs of that, and where wilt thou take up thy lodging but in Hell? A vicious man expires and goes out like a Tallow Candle, leaving a ſtench behind him; A gracious man expires and goes out like a Wax Candle that leaves a ſweet perfume behind him: That's the Eleventh.

12. Principle

12. Principle that you ſhould walk
y, is this; *That there can*
ever be too great an e-
trangement from defile-
ment. He who now gives
way to ſin, ere long may
e given up to ſin. We are
ever far enough from
uſt, whileſt we are on
arth, nor near enough to
Chriſt till we be in Hea-
ven.

A ſound eye cannot en-
dure the leaſt Moat, nor a
ound heart the leaſt ſpot. O ſtand off
rom the Devils mark, unleſſe you
would be hit by the Devils Arrows:
Abſtaine from all appearance of evil,
1 Theſ. 5. 22. The cloſing with the
ppearance of evil, is the next way to
he accompliſhing of apparent evil: A
ſpark of fire will eaſily catch in a box
f Tinder; The Picture in the glaſſe
may as well inflame, as the picture in
the face; Little ſtreams will find a
paſſage to the great Sea.

Reſtriction is a good chain to tranſ-
greſſion; Why ſhouldeſt thou ven-
ture

Naufragium ſanè pati meretur, qui valido ſpirante vento, et toto æquore, acerbâ tempeſtate, jactato; Mari ſe tamen vult committere, et vel expandere, &c. Sic à Deo deteri, et vel in peccatum cadere, vel peccato inſiſtere, et immergi meretur, qui ventos, et tempeſtates tentationum et occaſionum peccati vitare, cùm poteſt, non contendit, &c. Stapl: in Dom: 11. Poſt. Pent. Text. 5.

Quantum possumus, a lubrico, recedamus; in sicco quoq; parum firmiter stamus. Sen: Epist: 116.

ture on slippery places, that can hardly stand upon the firmest ground

As faith is a grace that feeds all the rest, so fear is a grace that guards all the rest. That man who is the most watchful, that man is the least sinful He may quickly be cast down by a sinful temptation, that is already prepared for it by a sinful occasion; And who will pity him whose house is blown up with Powder, that keeps his Barrels in the Chimney corner?

Yet so much monstrous wickednesse is there lodged in the hearts of men, that they adde spurs and whips to that Horse that of himself rushes too fast into the Battel; When the stream and current of their own lusts do carry them too swiftly before, yet they hoyse up Sails to entertain the Devils winds, as if they had not a Title strong enough to Hel, except they bargained for it a new, and bound themselves by solemn Obligations never to part with it again.

The Fowler spreads his Net, but its the wings of the bird that carryes her to it: The way to keep temptations from

om entring into our souls, is to eep our souls from venturing upon mptations. Dost thou murmur for ant of liberty, and yet surrender up y self to slavery?

They who wil play with wantonness, ill quickly learne to play the wan- ons. If you will not step into the arlots house, you must not go by the arlots door; If you would not ga- her the forbidden fruit, you must ot look on the Tree on which it grows.

Instrantibus (tentationibus) resistamus, quia facilius non recipiuntur, quam exeunt, et (paulò post) nobis quia non est regredi facile, optimum est omnino non progredi. Idem. Ibid.

To pray against temptations, and et to rush into occasions, is to thrust ur fingers into the flaming fire, and hen pray they might not be burned ith its heat.

The Fable saith, That the Butter- ye askt the Owle, how she should do ith the Candle that had singed her Wings? who counselled her not so uch as to behold its smoak. If you old the Stirrup no wonder if Satan et into the Saddle.

Temptation is a Tap to give vent o corruption. Whilest a mans cloaths re on, the scars of his body remain unseen:

unſeen; If you would keep the For Royal of your ſouls, look well to the Out-works of your ſences.

Preſerve your eyes that they be no windows to let in luſts, that ſhould be flood-gates to powr out tears: a careleſſe eye doth oft declare a graceleſſe heart.

Remember the whole world dyed by a wound in the eye: Who knows what defilements are conveyed through theſe Caſements; O the eys of a Chriſtian ſhould be like Sunflowers, that ſhould not open to every blaze, but to the beams of the Sun of righteouſneſſe.

Preſerve your ears. To keep our eyes, and not to regard our ears, is as if a man ſhould ſhut the caſements of his houſe, and leave the doors open. The ear is an inſtrument that the Devil loves to play on. Your ears as they are joyned to your head on earth, ſo let them be faſtned to him who is your Head in Heaven.

Preſerve your tongues, leaſt that which ſhould be tuned for Gods glory, be not turned into your own ſhame

ſhame: By the ſtriking of theſe Clappers we gueſſe the mettle of the Bell; *Thou art a Galilean, thy ſpeech bewrays thee*: As every idle word ſhall be arraigned, ſo every evil word ſhall be condemned.

A ſoul without its watch, is like a City without its wals, expoſed to the in-road of all its enemies. We need a Sun to diſpel our darkneſſe we are ſo ignorant, and we need a Shield to repel our dangers we are ſo impotent. The earth is not ſo apt to be over-run with Thorns, as the heart is apt to be overgrown with ſins.

If you would not fall into the bottom of the River, take heed of walking on the Brink thereof. The Note that comes into the Margent will ſoon ſkip into the Text it ſelfe. Tis ſtoried of *Alexander*, that when *Darius* his wife (a beautiful Lady) was taken by his Army, he refrained from often viſiting of her, leaſt he ſhould be inſnared by her. Thoſe matches can never be compleated, where all treaties are rejected. He that cruſhes the Egg,

need never fear the flight of the Bird.

He that would not drink of the wine, must not taste of the grape; And he that would not hear the Bell must not finger the Rope.

A man that carries Gun-powder about him, can never stand too far from Sparkles. If we go with sin one Mile, it will compel us to go with it twain; It will swell like the Cloud *Eliah* saw, from the bigness of a mans hand, to such an expansion as to cover the sky.

If thou canst not step over the narrow Brook, why dost thou imagine it so easie to stride over the swelling Ocean? *Let him that thinks he stands, take heed least he fall*, 1 Cor. 10. 12. You will quickly loose your standing, if you do not fear your falling. He that will abstaine from nothing that is lawful, will soon be brought to something that is sinfull. Many a man hath been thrown out of the Saddle of profession, by riding with too slack a Rain of circumspection.

Little sins are not like an inch of Candle,

Candle, that goes off in an abſolute period, but they are like a Train of Powder, which takes fire from corn to corn, till at laſt the Barrel is burſt in ſunder; Or as a little ſickneſſe which is an humor diſpoſing to a ſtrong diſtemper. As thoſe perſons that are way-layed by a Conſumption, they looſe firſt their vigour, and then their colour.

An honeſt Matron will bluſh to be found in the dreſſe of an whoriſh wanton: What will you lay that in the Chamber, which laid Chriſt in the Manger? Is your houſe ſo largely built, that you can afford that a harbour, which you know to be a Traytor?

Hating the very garment ſpotted with the fleſh, Jude 23. If you would keep your cloaths from burning, be ſure you keep your ſkirts from ſinging. A ſick man abhors the Cup out of which he took his loathſome phyſick: A beleever he diſbands thoſe Auxiliaries, that have yielded ſtrength to his Adverſaries.

If *Achan* handle the golden Wedg, his next work will be to ſteal it away; If *Ruth* will lye at the feet of *Boaz*, her next remove is into the bed of *Boaz*; If you take the Devils Cup into your hands, you will quickly lift it to your heads.

13. Principle that beleevers ſhould walk by, is this; *That whatſoever is temporally enjoyed, ſhould be ſpiritually improved.* What we receive from the hand of Divine bounty, we ſhould imploy to the height of Divine Glory.

Others they make an earthly uſe of things that are heavenly, but we ſhould make a heavenly uſe of things that are earthly, we ſhould put a golden Bias into a Leaden Bowl, that it may run true to him that made it. The more your Wheels are oyled on earth, the ſwifter ſhould your Chariots move to Heaven. *I ſay unto you make to your ſelves friends of the Mammon of unrighteouſneſſe, that when ye faile they may receive you into everlaſting habitation*, Luke 16. 9. There is

a

a way to plume the wings of riches, and to lay up that treaſure in Heaven, which came out of the bowels of the Earth.

There is a Divine Chymeſtry that can extract the pureſt ſpirits out of the moſt groſſe and fecculent matter; That can advance Flints and Pibbles into a neer reſemblance to precious ſtones: The beaſt on the Altar differed not in kind from the beaſt at the Slaughter.

There is a lawful craft of coyning your money over again, and adding the Image and Superſcription of God to what is *Cæſars*. They ſay of the Philoſophers ſtone, that it turns whatever it touches into Gold: Whatever Mill a Saint hath going in the world, he ſhould ſpread the Sailes of it for Gods glory; when he doth ſet up us, then we ſhould lift up him.

How unequal is it to be hot in our prayers, and cold in our praiſes; to cry aloud, *Give us this day our daily bread*, and then to whiſper out, *Hallowed be thy name*; What's this but to open our Windows to let in the light, and then

to cloſe them again to keep out the Sun? or to lay a Pipe to convey the water into the Ciſtern, and then turn the Cock againſt the Spring.

To remember God in our neceſſities, and to forget God in our ſuperfluities, as if his kindneſs were not as proper a ground for praiſing of him, as his goodneſſe is for praying to him. If under miſeries we can ſeek out God with tears, under mercies we ſhould ſet forth God with praiſe.

Omnes, qui aquâ indigent, præcipites in fontem vadunt, in eum oculos, et animum dirigentes, ſed jam bene potati revertuntur, terga fonti animumq; vertentes: ſic multi in ſuâ ſiti, et tribulatione Divinæ bonitatis fontem inclamant; liberati obliviſcuntur. Stapl: Prom: Mor: Dom: 3. Poſt. Epip: Tex. 5.

Mercies they are ſuch gifts as advance our debts. 'Tis as ſad a Spectacle to ſee a Saint in an ungrateful poſture, as it was to ſee *Pharoahs* lean Kine in a fat Paſture. Shall man find God a Maſter that is bountiful, and ſhall not God find man a ſervant that is dutiful.

If he gives us any enjoyments, it is but for his own entertainments. And well may that hand reap the fruits that ſets the Plants; Shall not he be found

found feeding at a Table of his own ſpreading? Where former bleſſings have been improved, there future bleſſings ſhall be conveyed. He ſhall never want mercy, that doth not play the wanton with mercy, but if the child crumbles away the meat on his Trencher, no wonder if there come a Voyder.

When we fight againſt God with his own mercies, we doe but beat our ſelves with our own ſins. *In vain have I kept all that this fellow hath in the Wilderneſſe, ſo that nothing was miſſed of all that pertained unto him; and he hath requited me evil for good,* 1 Sam. 25. 1. There was nothing wanting to him, but there was ſomething wanting in him.

Take a wicked man and he is not led to God by that which comes from God; He is like the Sea, that turns the ſweeteſt ſhowers into the ſalteſt waters. God hath the leaſt of ſervice, when he hath the moſt of ſubſtance. That which ſhould be a

Sicut nubes virtute radii ſolaris è terrâ exaltatur, et attollitur, ſublatâ autem, ipſâ aerem obnubicat, & radios ſolares obſcurat, ſic homo ingratus Dei favori exaltatus, Deum poſteà ſpernit, et mandata ejus violat. Stapl: *ubi priùs.*

Bolt to keep ſin out, is but a Latch to let it in.

The Moon when its fulleſt of light with which it is adorned, is fartheſt from the Sun from whence it was derived. They ſend that River laden out with injuries, that came flowing in with commodities: The more a dunghil has the Sun beams ſhining on it, the more noiſome is the ſavour proceeding from it; Sinners inſtead of having Viols full of Odors, they have Veſſels full of evils. The flames of wrath will be hotteſt in their burnings, where the beams of love have been ſweeteſt in their ſhinings.

How often do we ſee thoſe who are above others in outward greatneſſe, to be below others in inward goodneſſe. The weaker veſſels by nature are many times the ſtronger veſſels in grace: To turn from God when he bleſſes us, is a greater evil then to turn from God when he ſmites us. *Jeſus anſwered, many good works have I ſhewn you from the Father; for which of theſe good workes doe you ſtone me?* John 10. 32. He crowned them with his

his goodneſs, and they ſtoned him for his goodneſs.

Many are like the high-way ſide, that returns no Crop though you ſcatter on it never ſo much ſeed; They are like *Æſops* Snake, that lay ſtill in the Froſt, but ſtung him who warmed it in his boſome. If it be a ſin to return to man evil for evil, what is it to return to God evil for good? When we gather the fruit, we ſhould caſt our eyes upon the root; when we are refreſhed by the flowing ſtream, we ſhould reflect upon the ſpringing fountain. A load of earth hath ſunk many a man down to hell, and the richer he hath been without doors, the poorer he hath been within.

Your eſtates if they be not wings to mount you up to Heaven, they will be weights to ſink you down to Hell. That's a ſerious obſervation of a great Traveller, that notwithſtanding all the Religious pretences of the Conclave of *Rome*, that the *Indians* have brought more of the *Spaniards* to worſhip their gold, then ever the *Spaniards* have brought of the *Indians* to wor-

worſhip their gods; The former have made more infidels, then ever the latter made Chriſtians.

The mercies that God gives to our bodies, are but baits that are laid to catch our ſouls; He tries the veſſel with water, that he may fill it with wine. Every ſtream leads a beleever to the fountains head; The more Gods hand is enlarged in bleſſing of him, the more his heart is enlivened in the bleſſing of God.

Fideles ſinguli, beneficio aliquo accepto, oculos mox animoſq; ſurſum ferunt, ac benefactori gratias agunt. Sibel: con. 8. *in*

Where the ſun of mercy ſhines hotteſt there the fruits of grace grow faſteſt. In the book of nature we may view the God of nature; The creatures are like an Inſtrument ready tuned to praiſe God, but it's a beleevers hand that muſt make Muſicke upon them.

A Saint as he hath a heart to ſeek God for what he promiſeth, ſo he hath a hand to ſerve God with what he poſſeſſeth; The greater wages he receives, the better work he performs. The more a Merchant adventures at Sea, the greater returns he expects at Land; They that hold the largeſt

largeſt Farms, they ſhould pay the greateſt Rents; the talleſt Vines ſhould ever yield the ſweeteſt grapes; and it is ſad that ever that ſhould prove a true prediction, *Qui majores terras poſſident, minores ſenſus ſolvunt*, that they who have the largeſt crops, ſhould ſend into Gods houſe the feweſt Tythes.

There is a retaliation of good for evill, this is admirable; of evill for good, this is abominable; of good for good, this is laudible; of evill for evill, this is blameable.

The *Aprill* ſhowers that makes the graſſe grow, and the flowers ſweet, do likewiſe cauſe many croaking frogs to come forth.

Thoſe Rivers that receive their riſe from the Sea, return their waters back again into the lap of the Ocean: All you have is derived from God, let all you have be returned to God. *Gen.* 38. 28, 29. *And it came to paſſe, when ſhe travelled, that the one put out his hand, and the midwife took and bound upon his hand a ſcarlet thread, ſaying, this came out firſt; and it came to paſſe as he*

he drew back his hand, that behold his brother came out. Beloved we have not longer enjoyed our bleſſings, then we have abuſed our bleſſings; which gives us cauſe to fear, though the child of mercy hath put out his hand, yet it will goe back into the womb again, and the child of judgment will come forth in its ſtead. 'Tis a divine ſaying of devout *Bernard*, *That ingratitude is a parching wind which dries up the ſpring of bounty, the dew of mercy, and the current of clemency.*

Ingratitudo eſt ventus urens ſiccans fontem pietatis; rorem miſericordiæ, fluenta gratiæ. Ber. Ser. 51 *ſuper Cant.*

Man he was made the laſt of all the Creatures, that he might contemplate the reſt of all the creatures. When you lift up your eyes towards the heavens, and ſee them hung with lights, O think, if there be ſo much beauty in the Suburbs, what is there in the City! what's the footſtoole which he makes, to the Throne on which he ſits: when you ſee the evening ſtarres that are in the skies, think of that morning Star that is in your hearts.

When you ſit down to your diſhes, let this be the firſt of your meſſes, how happy are all the kindred of Chriſt,

Christ, that shall eat bread in the kingdome of Christ! Those are the rarest feasts, where there are the Royallest guests.

When you see the fowls of the aire how swiftly they glide through the yielding elements, and the waters in the river hasting to their Originall Ocean; O then think with how much speed the little rivers of opportunity, are posting to the great Sea of eternity.

When thou art cloathing of thy body with variety, reflect how the eternall word put on the suit of thy humanity, how mercy undrest it self to cover thee with its garments.

When you are casting off your cloaths, think of the putting off your Tabernacles; be going to your beds as if you were going to your graves, and so close your eyes in one world, as you would open them in another; when you are creeping between the sheets, then think of your winding sheet.

When you view the plants that are in your orchards, then think of the plants

plants that are in Chriſts Orchard. It's not more delightſome to ſee plants bearing of fruits to us, then it is to ſee Saints bearing of fruits to him.

When thou beholdeſt the ſtately buildings, the ſhady groves, the Criſtal brooks, the pleaſant meddows of wicked men, then think with thy ſelf, if ſinners goes away with ſuch large meſſes, what ſhall be the *Benjamin's* portion! If the children of the concubines have ſo great a gift, what ſhall be the inheritance of the children of promiſe! if the dogs fair ſo well under the Table, how are the children feaſted that ſit at the Table! Give me that eye that can ſee God in all, and that hand that can ſerve God with all. That's the thirteenth.

14. Principle that we are to walk by, is this; *That we are to ſpeak well of God, whatſoever ill we bear from God.* The mud whilſt the water is quiet lyes at the bottome, but when it is ſtirred creeps up to the top.

Every Cock-boate can ſwim in a ſhallow River, but it muſt be a ſtrong Veſſell

Veſſel that ploughs the curled ocean. *The Lord giveth, and the Lord taketh away, and bleſſed be the name of the Lord,* Job 1. 21. He gives before he takes, and he takes but what he gives: The hourglaſſe of outward happineſs is ſoon run out; to day *Job* is the richeſt man in all the eaſt, to morrow *Job* is the pooreſt man in all the world; yet his heart was like a fruitfull Paradiſe, when his eſtate was like a barren wilderneſſe; though God burnt up his out-houſe, yet he left him his pallace ſtanding.

Job *nihil attendens proprium, ſolam domini reſpicit, et commemorat voluntatem, talem ſuæ gratiarum actioni terminum ponens; ſit nomen domini benedictum.* Titelman. in loc.

Outward mercies they are like the Sea that have their flowing tides and their ebbing waters; or like the skie that ſometimes is full of clearneſs, and at another time is overcaſt with cloudings; or like a budding flower in the ſpring, which a warm day opens a little, and a cold day ſhuts again; if God bleſſes us in taking as well as in giving, let us bleſſe him for taking, as well as for giving.

That is a rare Artiſt that can play well upon a broken inſtrument. Ah ſoule, view the ſin for which thou art laſhed,

laſhed, and thou wilt never complain of the rod with which thou art laſhed; To be impatient with thy affliction, and patient with thy corruption, what's this but to be angry with the medicine which ſhould heal thee, and in love with the poyſon which will kill thee.

There are two things very hard to fleſh and blood; One is the foregoing of ſinful pleaſures, And another the undergoing of ſorrowful pains. Beloved it is in mercy to us, that God removes mercy from us. He doth not wound a Saint to kill him, but he wounds a Saint to heal him.

Avibus alas præſecamus, ne altiùs longiuſvè evolent; et Deus opes, & vires imminuit, et nobis aufert nè inſolenter nos propter dona ejus efferamus, Sibel: Conc:6.p. 118.

'Twas the Commendation of a gracious perſon, that though he was ſometimes full of pains yet he was at all times full of patience, he was often found mourning under his corruption, but never found murmuring under his affliction, ſome can rejoyce in any thing but in Chriſt, and grieve for any thing but for luſt.

Miſpriſion is that which heightens affliction: O doe not think that God is a plucking up of the tree by the roots,

roots, when he is but lopping off its luxuriant bowes; that he is demoliſhing of the ſuperſtruction, when he is but laying of a right foundation; that he is nipping of the flowers, when he is but plucking up the weeds; that he is laying fallow of the land, when he is plowing of the field; that he is putting out the light, when he is but ſnuffing of the candle.

Deus in ardentem calamitatum fornacem nos mittit, ut peccatorum noſtrorum, ſordes expurget. Id. in limine ejuſdem, Conc.

Providence hath a beautifull face when it puts on a black maſk; God hath the faireſt ends in the fowleſt wayes. The bottle may be dipped in the water, when it is not drowned in the water; though the earth be dirty under your feet, yet the heavens are not cloudy over your heads.

You may read the marks of a father in the ſtripes of his children: Every twig of the black rod is but to draw his Image upon you. Could we but bury our friends alive, we ſhould not mourn ſo much for them when they are dead; did not the having of riches take our hearts, the loſing of riches could not break our hearts.

Son of man, behold, I take away the deſire of thine eyes with a ſtroak. What though he take a wife out of your boſom, ſo he take her into his boſom? You may hug a creature with ſo much hardneſs as to kill it with kindneſſe, and wither your ſweeteſt flowers by ſmelling too often at them. God doth but take that out of the hands of his people, that keepes him out of the hearts of his people.

He that mingles his paſſions with his afflictions, is like a fooliſh patient that chews the pills he ſhould ſwallow down. He that carnally diſturbs his ſoul for the loſſe of his ſubſtance, caſts away the kernell becauſe God hath taken away the ſhell: If the tree ſtand and yield us fruits, let the wind blow away it's leaves.

To bleſſe God for mercies is the way to increaſe them, to bleſſe God for miſeries is the way to remove them; No good lives ſo long as that which is thankfully improved, no evill dyes ſo ſoone as that which is patiently indured.

He

He that praiſes God under proſpe-rity hath paid his debt, but he that praiſes him under adverſity hath made him a debtor. God can make a plaiſt-er of a diſeaſe, and bring ſoundneſs to the inward man, by the ſickneſſe of the outward man.

If he ſtops up all your light, it is but to make you fairer windows. When the ſtarrs ſhine not the Sun appeares, repairing the loſs of leſſer lights with brighter beams.

In the loſſe of a withered noſegay you may ſmell at flowers freſh on the ſtalke: Beleevers when their can-dles are put out, they can fetch their light from the Sun; and when their ſtreames are cut off, they can drink their waters at the ſpring.

The birds of Paradiſe make the ſwifteſt flights, when they have the ſmalleſt feathers: Theſe Nightingals warble out their pleaſanteſt tunes, when they ſet their breaſt againſt the thornes.

Animus, variis coarctatus ærumnis, ſubtiliſſimè ad altiſſimum Deum alâ invocationis ardentis elevatur. Id. Ibid.

It's ſaid of *Ruben that he went up to his fathers bed.* How many times doth the creature intercept the re-

ſpects which we do owe to our Creator; and then no wonder if he break the Ciſterne to bring us unto the fountain. Under all your loſſes be you found bleſſing of God, and after all your loſſes God will be found bleſſing of you.

15. Principle that you ſhould walk by, is this; *The longer God forbears not finding amendment, the ſoarer he ſtrikes when he comes to judgment.* Divine patience is a thing that is to be adored, but divine patience is not a thing that is to be abuſed.

We uſually take his forbearance for our acquittance; becauſe we ſin unpuniſhed, we think there is no puniſhment for ſin; it is one thing to forbear a debt, but it's another thing to forgive a debt. *Becauſe ſentence againſt an evill worke is not executed ſpeedily; therefore the heart of the ſons of men is fully ſet in them to do evill,* Eccl. 8.11. Becauſe he goes on to ſpare them,

Homines plerumq; in ſceleratiora prorumt vitia, et impudentius aſſuéſcunt malis, quòd non ſubitò contra illos divina proferatur ſententia, tardiuſq; illorum flagitiis ivaſcatur Deus. Arbor: in loc.

they

they go on to provoke him; As he adds to their lives, they adde to their luſts. What's this but for a man to break his bones, becauſe he thinks to have them ſet by a ſkilful Chyrurgion.

You are in debt to Juſtice, but mercy ſtops the Arreſt of vengeance. Many other have been taken from the earth by a ſudden Arrow darted from Heaven, as *Zimry* and *Cosby* unloaded their luſts and their lives together.

Becauſe Juſtice winks, men think it's blind; becauſe it is delayed, they imagine it is denied; becauſe he doth not reprove them for their ſins, therefore they think he doth approve them in their ſins. But know that the ſilent Arrow doth more miſchief then the roaring Cannon. The patience of God, though it be laſting, yet it is not everlaſting.

The Sword of Juſtice its dipt in the Oyle of Mercy, but its better ſome parts ſhould be diſmembred, then that the whole body ſhould be deſtroyed: *He that being often reproved hardens*

his neck, ſhall ſuddenly be deſtroyed, and that without remedy, Proverbs 29. 1.

God loves all men, ſo as to forbear them, but few men ſo as to forgive them. He was but ſix dayes in making the whole World, and yet was ſeaven dayes in deſtroying of one City. If by the Warning peeces of God you be not amended, by the Murthering peeces of God you ſhall be conſumed.

Dern. *Deus non expectabat Angelos, non expectabat Adamum*, God did not wait for the Angels, nor for *Adam*; but our Garriſons are fairly ſummoned, before they be furiouſly ſtormed. It's ill for the Iron to gather ruſt under the File. Remember if you be corrected, the ſcourges that God uſes, are taken out of your own houſes. *I gave her ſpace to repent of her fornication, but ſhe repented not.* Many have the ſpace of repentance, who have not the grace of repentance: What follows? *Behold I will caſt her into a Bed, and them that commit adultery with her into great tribulation, except they repent of their*

Nos cæleſtu iræ ignem aſſendimus et excitamus incendia quibus ardeamus. Salv. de Gub. Dei l. 8. p. 288.

their deeds, Revel. 2. 21, 22. Juſtice caſt her not upon a bed of feathers, but upon a bed of flames.

I have a long time holden my peace, I have been ſtill and refrained my ſelf, now will I cry like a travelling woman, I will deſtroy and devour at once, Iſa. 42. 14. The longer God is a fetching about his hand, the heavier will be the blow; as a child the longer it ſtayes in the body, the greater it is at the birth.

Security its but like a flaſh of Lightning that uſhers in a clap of Thunder, or like a calme that is the fore runner of an earthquake.

Know it ſinners that God can dip his hands into your blood, and yet fetch out the ſtains. God is pleaſed ſometimes to ſhake this Clayey Cottage before he throws it down, he makes it totter before he makes it tumble. Sinners it may be a fair Sunſhine with you for a ſeaſon, and yet ere long ſuch a ſtorm will ariſe, as ſhall daſh you all to pieces.

We pity a body that's going to the Block, ſhall we not pity a ſoul that's

going to the Pit? He dyes the moſt comfortably, that lives the moſt vertuouſly. Its eaſier for the Bird to keep out of the ſnare, then it is for the Bird toget out of the ſnare. Even beaſts wil avoid the places where they ſee their fellows have miſcarried.

The riſing of the Sun in the Morning was no ſign that *Sodom* ſhould not be intombed in their own aſhes before the Evening; That day that begins in mercy, may end in judgement. *Theſe things haſt thou done, and I kept ſilence, thou thoughteſt I was altogether ſuch a one as thy ſelf, but I will reprove thee, and ſet them in order before thee,* Pſal. 50. 21. What follows? *Conſider this ye that forget God, leaſt I tear you in pieces, and there be none to deliver.* Juſtice proportions the ſmart of man according to the fault of man, ſo that you may behold the greatneſs of the ſin in the puniſhment, and the fitneſſe of the puniſhment in the ſin: *If he turn not, he will whet his ſword, he hath bent his bow and made it ready,* Pſal. 7. 12. The whetting of the ſword is but

Deus omnia ſemper habet parata, et quaſi inprecinctu, ad impios impœnitentes perdendos. Ameſ. in locum.

a putting on a ſharper edge to give a deeper wound.

God is ſilent as long as our ſins will let him be quiet, but when the ſword is whet, it is for cutting, and when the Bow is bent, it is for ſhooting.

Inraged Juſtice will avenge the quarrel of abuſed Mercy. *Its a fearful thing to fall into the hands of the living God*, Heb. 10. 31. The ſtronger the arm, the greater the blow. Never any weary Traveller complained that he was too ſoon at his journeys end; but a ſinner, if he dyes ſoon its but to march to Hell the quicker, if he lives long, its but to make Hell the hotter.

What a ſad viſion is that where the black Horſe of death goes before, and the red Horſe of wrath follows after; needs muſt one fear come upon the neck of another, when one death comes upon the neck of another.

Sinners they are preſerved from a leſſer, but reſerved for a greater ruin. *Tolluntur in altum, ut lapſu graviore ruant*, They are hoiſted up the higher, that their fall may be the ſoarer.

You

You may wonder more at Gods indulgence that you are ſo long reprieved, then at Gods vengeance by which you are ſo ſoon ſurprized; you were fit fuel for ſcorching flames, when you were wrapt up in your ſwadling cloaths. What a mercy is it that we who drew our firſt breath in corruption, ſhould not draw our ſecond breath in damnation! that he ſhould adde to our dayes, who have added to our ſins!

But know that God hath Vials of wrath filled with indignation, for Veſſels of wrath fitted for deſtruction: If Gods clemency do not draw you to repenting, Gods ſeverity will drive you to deſpairing.

Sinners either ſeek out a Saviour to deliver you from the wrath of God, or elſe find out a ſhoulder to bear you up under the wrath of God; That's the Fifteenth.

16. Principle that you are to walk by, is this; *That there's no meaſuring of the inward conditions of men, by the outward diſpenſations of God.* The great-

greatneſſe of our eſtates, is no argument of the goodneſſe of our hearts.

To prize thy ſelf by what thou haſt and not by what thou doſt, is to valew the Jewel by the golden frame. Health and wealth doth wel together, as good no meat, as no ſtomack to eat it, and as good no ſtomack, as no meat to feed it. A dram of grace within the heart, is better then a chain of gold about the neck.

That old complaint may juſtly be renewed, *Bonis male, malis bene.* Here it's well with the bad, and ill with the good; They that live the beſt, fair the worſt, and they that live the worſt, fair the beſt. Amongſt the *Jews* the Dove and the Turtle were ſacrificed, when the Swine and the unclean creatures were exempted. Riches are called *thick clay*, by which the back is ſooner weakned, then the heart is lightned.

No man knows love or hatred by any thing that is before him, Eccl: 9. 1. You cannot read the wrath of God in the black lines of adverſity, nor the love

Quicunq; adverſa ſuſtinent, utrùm per amorem Dei ſuſtineant, an per odi-

ium, nunc habetur incertum. Arbor. in loc.

love of God in the white lines of proſperity.

God often wrings out the waters of a full Cup to wicked men, though there be dregs at the bottom: They may be flouriſhing Vine that are laden with ſowr Grapes. It's ſeldome that the ſparkling Diamond of a great eſtate, is ſet in the golden Ring of a gracious heart.

Riches have made many good men worſer, but they never made any bad man better; Hence it is that if we obſerve but a little ſparke of piety in great perſons, we are ready to behold it as a blazing Commet, and to cry it up in the Superlative degree.

Though a Chriſtian be made happy in the world, yet a Chriſtian is not made happy by the world. Give me thoſe judgements that are the births of mercy, rather then thoſe mercies that are the births of judgement. There are many that are temporally miſerable, that are eternally happy; and there are many that are temporally happy, that ſhall be eternally miſerable.

If

If want could bring a man to Heaven, how many poor men would then be ſaved! And if wealth could free a man from Hell, how few rich men would then be damned! Beleevers they are the common Buts, at which the world doth ſhoot its poyſoned Arrowes.

They that go about to pull the Croſs out of the Chriſtians Arms ſpoyl the whole Court, if I have any diſcovery of Scripture Heraldry. *He makes his ſun to ſhine upon the evil, and upon the good, and his rain to fall on the juſt, and upon the unjuſt,* Matth. 5. 45. The Sun of proſperity ſhines upon the Dunghil, as well as upon the Bed of Spices; and the rain of adverſity falls upon the fruitful garden, as well as upon the barren wilderneſſe. The mercies of the one are but golden chains to bind them on earth, and the miſeries of the other are but fiery Chariots to carry them to Heaven. *Ye have called the proud happy, yea, they that work wickedneſs are*

Regnum Chriſti, eſt regnum crucis; ipſius ſubditi inſignes ſunt duobus coloribus, rubro, et candido in ſcutis ſuis oſtentant crucem ruboam, conſpicuam in aree candidâ, hoc eſt, læta puraq; conſcientia. Sibel. Conc: 25. in cap: 16. Matth. p. 324.

are set up; yea, they that tempt God are delivered, Malacha 3. 15. Gods Jewels are here trampled under feet.

If you look for a Saint you may sooner find him cast on a heap of dust, then lapt in a bed of Down: Poor *Lazarus* gets to Heaven, when rich *Dives* goes to Hell. For outward blessings whilest wise men beat the Bush, fools catch the Bird; and whilest valiant minds crack the Nuts, Cowards eat the Kirnels.

Benjamin was not less regarded by *Joseph* because the silver Cup was found in the mouth of his Sack. We must not infer the absence of Gods affections, from the presence of our afflictions. When the cold wind blows the Sun beams shines. Those stones which are designed for building are hewn and squared, whilest others lye in neglected heaps.

Attende duos (de divite, et Lazaro loquitur) unum in divitiis, et sanitate

A Saint is as glorious in his greatest misery, as a sinner is miserable in his greatest glory; The curiousest pearls are here incloſed in the ruggedst shels. You may see a *Joseph* in Prison whilest

Pharoah

Pharoah keeps the Court, and a *Julian* on the Throne ſwaying the Scepter, when a *Job* is on a Dunghil bewayling his Ulcers: *Judge not according to appearance, but judge righteous judgement.* They who judge according to appearance do not judge according to righteouſneſs.

miſerum, alterum in ageſtate, et vulnere multùm beatum. Fulgent. Epiſt 2. ad Galla p. 642.

How apt is the Candle of God ſhining upon a ſinners Tabernacle to offend a Saints eyes; as if we envied them a little light, that are to be ſhrouded up in everlaſting darkneſs; every man can find ſticks to caſt at laden boughs. Will you read a peice of *Davids* Letany, Pſal. 17. 14. *From men which are thy hand, O Lord, from men of the world, which have their portion in this life, whoſe belly thou filleſt with thy hid treaſure.* The things of the world are all the happineſſe of the men of the world, all their flowers grows out of Paradice.

They live not without thoſe creatures by which their bodies are ſuccoured, but they dye without that Chriſt by whom their ſouls ſhould be ſaved.

Sirs,

Sirs, A mans condition in this life may be honourable, and yet his state as to another life may be damnable. *For this purpose have I raised thee up; that I might shew my power upon thee.* The Sun of outward splendor cast its Rayes upon him, only to warm his head against a storm. The stalled Ox would not set so high a rate upon his Pasture, did he know that it was but to fit him for the Butcher.

The same hand that now powres out his mercies on wicked men like Oyle, will pour down his wrath upon them like Water; Under all their wealth their hearts are sinful, and after all their wealth their states are doleful. It's better through the valley of *Baca* to go to *Zion*, then to pitch our Tents in the Plains of *Sodom*.

Micæ quam Pater familias canibus projicit.

It's an expression of *Luther*, *That the great Turkish Empire was but a Crust that God throws unto the Dogs.* It was a sweet saying of a holy man *I had rather have St. Pauls Coat with his Heavenly graces, then the Purple Robes of Princes with all their Kingdoms.* God sometimes least riches should

ſhould be counted evil in themſelves, gives them to thoſe that are good; and ſometimes leaſt they ſhould be counted the chiefeſt good gives them to thoſe that are evil; They are oftner the portion of his enemies, then they are of his friends.

Per ſe nec miſeros homines poſſunt facere, nec beatos Fulg: *ubi priùs.*

What is it to receive, and not to be received? To have no other dews of bleſſing, but ſuch as may be followed with ſhowers of Brimſtone? They may fleet the Cream of earthly enjoyment, that did never taſte of the Milk of Heavenly refreſhment.

I have heard that there is in *Scotland* a floating Iſland, which if the Sea man caſt Anchor there, the Land will probably carry away the Ship; this is true of this world, it's a floating Iſland, and never any caſt Anchor here, but it carryed away their ſoules.

God and all that he hath made, is not more then God without all that he hath made; and he can never want treaſure that hath ſuch a golden Mine God is enough to us without the creature, but the creature is not e-

nough to us without God: It's better to be a Wooden Vessel filled with Wine, then a Golden Vessel filled with Water: That's the Sixteenth.

17. Principle that Saints should walk by, is this; *That we should cleave the closest, to that good which is the choicest.* Do they beleeve it's worth the while to sell all for the Pearl of price, who when they have done think themselves miserable after the bargain? *Then said Jesus to the twelve, will ye also go away?* John 6. 67. *Peter* as the mouth of all the rest, speaks the mind of all the rest; *Lord to whom shall we go? thou hast the words of eternal life.* A soule that's changed, is not for changing; there cannot be a better being for us, then for us to be with thee: What we that have left all to follow thee, should we follow all to leave thee!

You cannot tread in the steps of Christ, but you will taste of the Cups of Christ; The nearer you are to such a spring, the clearer will be your streams; yea, when every Gourd is withe-

withered, here's a ſhaddow that will yeeld you ſhelter. *How precious are thy thoughts unto me, O God; how great is the ſum of them? If I ſhould count them, they are more in number then the ſand; when I awake, I am ſtill with thee*, Pſal. 139. 18.

As ſoon as ever he crept out of his warm Bed, he crept into Gods warm boſome. Beleevers are wont to leave their hearts with God in the evening, that they may find them with him in the morning. *David* he was leaſt alone, when he was moſt alone; his heart was like the Needle in the Compaſſe, that ſtill points to the Northern Pole. *Whom have I in heaven but thee? and there is none upon earth which I deſire beſides thee*, Pſal. 73. 25. Let a Beleever ſearch Heaven and Earth, yet he will find nothing comparable with God: as *Judah* ſaid of *Jacob*, *His life is bound up in the life of the Lad*; ſo may I ſay of a Chriſtian, His life is bound up in the life of God. To be neer to him is our happineſſe, and to draw neere to him is our holineſſe.

Totus in te (Deus optime) tranſit affectus cordis mei, adeo ut nihil prorſus ſit in univerſâ Cœlorum amplitudine, quod ipſum poſſit oblectare, vel reficere, niſi tu &c. Titelm: in locum.

I cannot but ſadly reflect on the unſtableneſs of rotten Profeſſors: An applauded Chriſt ſhall have many *Hoſanahs*, when a condemned Chriſt hath many Crucifiges; but a true Chriſtian can as well go with Chriſt to the Croſs where he is to be crucified, as he can go with Chriſt to the Throne where he is to be glorified; He will not turn like a ſhadow from him, in whom there is no ſhaddow of turning.

Tell me ſoul, was there nothing within thee that could draw thee to him? and is there any thing without thee that ſhall draw thee from him? Who would leave a ſubſtance to court a ſhaddow? Or prize the Picture to the diſdain of the perſon? Can any thing do you ſo much good as his preſence, or ſo much hurt as his abſence?

What a dreadfull darkneſs muſt needs be expected, when the beams of ſo bright a Sun are eclipſed! It's better to part with a thouſand worlds (were there ſo many) for one Chriſt, then it's to part with one Chriſt for a thouſand worlds.

Every

Every ſtep that you take to him, is a ſtep to Heaven, and every ſtep that you take from him is a ſtep to Hell. *And he was ſad at that ſaying, and went away grieved, for he had great poſſeſſions*, Mark 10. 22. This poor rich man, or this rich poor man, which you will call him, for both you may call him; As he came haſtily to Chriſt, ſo he goes heavily from Chriſt; why what's the matter? *Goe ſell all that thou haſt, and give it to the poor, and thou ſhalt have treaſure in Heaven.*

Chriſt was for the ſelling of all, and he was for the ſaving of all; If he may not have God and Mammon, he will leave God for Mammon. Thus will ſuch as make a God of nothing, make nothing of a God. When he caſt his weights into the carnal Scales, his corruptible ſilver did weigh down an incorruptible Saviour.

Obſerve the policy of the Prince of darkneſs; that makes uſe of the men of the world as inſtruments to drive us from God, and of the things of the world as

Diabolus quando decipere quenquam quærit, in varias ſeſe transmutat formas, jam in leoniram, jam in vulpinam; aliquando ſævit, ut terreat; Nonnunquam blanditur, ut fallat. Sibelius in cap. 16. Matt. conc: 20. p. 256.

inticements to draw us from God: The Lord is with you whileſt you are are with him; and if you ſeek him, he will be found of you, but if you forſake him, he will forſake you; Never was man forſaken of God, till God was forſaken of man; he ſticks cloſe to us whileſt we ſtick cloſe to him.

Truly that good was never worth the getting, which was never worth the keeping. *Thus ſaith the Lord, what iniquity have your fathers found in me, that they are gone far from me,* Jeremy 2. 5. Corruption is a good ground for declenſion; if we ſaw iniquity in him, we might make an apoſtacy from him, for its ill being where ſin hath a being, but if you can find no fault in God, why will you commit ſuch a fault as to depart from God.

Can any rational man deem it good to ſhake hands with goodneſſe? Let me ſay to ſuch ſinners, as *Saul* ſaid unto his ſervants, *Hear now ye Benjamites; will the ſon of Jeſſe give every one of you fields and vineyards, and make you all Captains of thouſands, and Captains*

in

of hundreds? 1 Sam. 22. 7. Thus ſay I to you, Can ſin, Satan, or the world doe that for you that God can? It's only the beſt of beings, that can beſtow the beſt of bleſſings: He that hath the Keyes of Heaven, can only open the doors of Heaven, its through him that we have an admittance into our choiceſt inheritance.

What's our life but a war-fare, and what's the world but a thorow-fare; can the world do more for you without God, then God can do for you without the world: If that be moſt potent then leave God for the worlds ſake, but if he be more potent then leave the world for Gods ſake. Know it ſinner in forſaking of a Saviour thou looſeſt grace which is the brighteſt Star on earth, and glory which is the faireſt Sun in Heaven.

No men are in more danger of looſing what they have, then thoſe men who are contented with what they have. A drop is eaſier dried up then a River, and a ſpark ſooner extinct then the fire: *I will never leave you nor forſake you*, Heb. 13. 6. Better

our goods ſhould goe and leave God behind them, then that our God ſhould goe and leave our goods behind him.

It's not the brighteſt Stars that can make it day, when the Sun is ſetting; nor the thickeſt clouds that can make it night whileſt the Sun is ſhining: That's the ſeventeenth.

18. Principle that you ſhould walk by, is this; *That it is our preſent buſineſſe to make ſure of our future bleſſedneſſe.* It's the Wiſemans expreſſion, Eccle: 6. 7. *That all the labour of a man is for his mouth.* This is not for Heathens to turn Chriſtians, but for Chriſtians to turn Heathens.

That Hawke that flies after the worlds prey, will hardly ſtoop to Gods lure. Why ſhould I lay out that for a Pibble, with the price of which I can purchaſe a Jewell: That which the bountious hand of God gives for a Penſion, that the covetous heart of man takes for a Portion; Theſe fooliſh Travellers are ſo taken with their Inn,

Inn, that they forget their home. Well you ſow the ſeeds of induſtry, to reap the Harveſt of vanity.

(I confeſſe) God hath not made all the Trees in his Garden forbidden fruit; Doe you thinke he would ſpread a Table before us and bind us up with a touch not, taſt not, handle not? Godlineſſe will allow us to taſte of the world as ſawce, but not to feed on the world as meat.

Outward mercies are not ſo low as to be peremptorily deſerted, nor ſo high as to be primarily deſired; If they be ſeducements from the Mercy-ſeat, they will be indictments at the Judgement-ſeat.

I may ſay of the earth, as the Philoſopher ſaid of the City of *Athens*, that it was a City *Ad peregrinandum jucunda*, but *ad in habitandum non tuta*, Pleaſant for journying, but not ſafe for dwelling: Outward plenty it may be a comfortable Ship for indigence to ſail in, but a dangerous Rock for confidence to truſt in.

Many ſo they may have but ſomething of earth in their hands, care for nothing

nothing of Heaven in their hearts. Ah what fools are they that are ſo diligent about what is temporal, and ſo negligent about what is ſpiritual, ſo careful about decaying vanities, and ſo ſloathful about enduring excellencies.

When *Crates* threw his Gold into the Sea, he cryed out, *Ego perdam te, ne tu perdas me*; I will deſtroy thee, that thou mayſt not deſtroy me; If men do not put the love of the world to death, the love of the world will put men to death; Then thou wilt ſay as Cardinal *Woolſey* when he was caſt out of his Princes favour, and left to his enemies fury; *If I had ſerved my God as faithfully as I have ſerved my King, he would not have left me thus.* O how many men are there that drops into perdition, meerly for a Poſy to ſmell on in their Road to Execution.

It was a notable ſpeech of *Eraſmus*, *That he deſired wealth and honour, no more then a feeble beaſt deſired a heavy burden.* How are cares bound to crowns? anxiety diſfigures the face of pro-

proſperity, and makes it like a Chriſtall glaſſe blown on by an impure breath, that retains little or nothing of its native luſtre.

How far may a man goe before he can ſee the ſilver picture of a comely body, ſet into the Golden frame of a gracious ſoul! *Work out your ſalvation with fear and trembling*, or elſe you will both fear and tremble for not working out of your ſalvation.

Moſt men are like that ſilly woman, that when her houſe was on fire ſo minded the ſaving of her goods, that ſhe left her child roſting in the flames, at laſt being put in remembrance of it, ſhe cryes out, *O my child, my child.*

Thus ſottiſh ſinners whileſt they are ſcraping for a little ſubſtance their ſoules are conſumed in flames, and being in Hell they cry out, *O my ſoul, my ſoul.* What got *Siſera* by his Milk and his Butter, when he taſted of the Nail and the Hammer?

O how curious are men of their Out-wards, and how careleſſe are they of their In-wards; What pains

do

do they take to cover their fleſh from nakedneſſe, when their Spirits are not cloathed with the Robes of righteouſneſſe. In a vigorous, well complexioned, flouriſhing body, there's a feeble languiſhing and conſuming ſoul; The evil diſpoſition of the latter, ſpoils the good compoſition of the former.

For a man to be true to that part that is without him, and falſe to that part that is within him; what's this but as if a Huſband-man ſhould gather in his ſtubble, and leave out his corn; or as if a Gold-ſmith ſhould weigh his droſſe and diſregard his gold.

Wilt thou trim up the Scabbard, and let the Blade of admirable Mettal to gather Ruſt; this is *Jacob* like, to lay the right hand upon the younger, and the left hand upon his elder child. If there be nothing done by your ſouls on earth, there will be nothing done for your ſouls in Heaven.

There's ſuch an eagerneſſe in contending for the wealth that's given to the ſons of men, that there is no earneſtneſſe in contending for the faith that's delivered to the Saints of God:

Ah

Ah, what pity is it to ſee thoſe ſpirits that came down from Heaven, to looſe their way up to heaven! that ever that ſhould go down to miſery, that came down from glory: That's the Eighteenth.

19. Principle that beleevers ſhould walk by, is this; *That integrity is the beſt ſecurity.* Dogs that have no teeth may bark, but cannot bite; and Serpents that have no ſtings may hiſs, but they cannot hurt.

A naked man with innocency, is better armed then *Goliah* in braſſe and Iron. *And who is he that will harme you, if ye be followers of that which is good?* 1 Pet. 3. 13. As no flattery can neale a bad conſcience, ſo no cruelty can hurt a good conſcience. As ſteps in the wayes of righteouſneſs are the moſt gracious, ſo ſtripes for the works of righteouſneſſe are the moſt glorious.

Integer vitæ, ſceleriſque purus Non eget Mauri jaculis nec arcu, Nec venenatis gravida ſagittis fuſce pharetrâ, &c. Hor. lib. 1. *Ode* 22.

A pious Martyr is more renowned then a bloody perſecutor. Righteouſneſſe is a breſtplate to a man in doing, and it's a Crowne to a man in ſuffering.

Our

Falſa crimina più objectat, et impingit Diabolus, eoſq; ſuſpicione, et infamiâ aſpergit. Abel. *ubi prius.* pag. 259.

Our integrity will not ſecure us from infamy; the choiceſt profeſſors have had black markes in the worlds Calenders; but though it do not keep us from being ſhot, yet it will keep us from being hurt. *The Lord taketh my part with them that help me; therefore ſhall I ſee my deſire upon them that hate me*, Pſal. 118. 7. God will either find a hand to hold off ſuffering, or an arme to uphold in ſuffering.

Though you be as ſheep amongſt wolves, he will keep you from rending; and though you be as Ships amongſt waves, he will keep you from drowning: be not too quick to bury a church before ſhe be dead, it's time enough to dreſſe your ſelves in ſables when you are invited to her funeralls.

Chriſtus quidem, rex illo gloriæ, magnificum palatium, ſcil. Eccleſiam in petrâ firmiſſimâ ædificavit, et circuit muro divinæ protectionis. Idem pag. 252.

Conſult that ſaying, *Iſa.* 43. 3. *For I am the Lord thy God, the holy one of Iſrael, thy Saviour: I gave Ægypt for thy ranſome*, Æthiopia *and* Seba *for thee.* God will pluck up the tares to preſerve the wheat; as he ript up the womb of *Egypt*, to ſecure the fruit of *Iſrael*; as *Conſtantine* impoveriſhed all

all his Empire to enrich *Conſtantinople.*

Noah was found alone, when the world was polluted, and *Noah* was ſaved alone when the world was deſtroyed. *Upon all the glory there ſhall be a defence,* Iſa. 4. 5. There's nothing but the glory that's worthy to be kept, and there's nothing of the glory but it ſhall be kept.

The ſhields of ſalvation they hang not in the paths of tranſgreſſion: *Kept by the power of God, by faith unto ſalvation.* All the wiles of the Devill cannot conquer a ſingle Souldier in Chriſts Camp, much leſſe ſhall he rout the whole Army. *The name of the Lord is a ſtrong Tower, the righteous fly to it, and are ſafe.*

The name of the Lord is a Tower for its ſublimity, and it's a ſtrong Tower for its ſecurity: Thy ſhip O Chriſtian may put as boldly into ſuch a harbour, as a man may ſtep into a houſe that is overtaken with a ſhower. *A Garden incloſed is my Siſter, my Spouſe, a ſpring ſhut up, and a Fountain ſealed,* Cant. 4. 12. God as he

he hath a hedge of affliction to keepe his people from wandring, ſo he hath a hedge of protection to keep his people from waſting; he that numbers their hairs, ſecures their heads.

Sincerity is the only Sanctuary. *Pſal.* 84. 11. *The Lord God is a Sun and a Shield.* What darkneſs can obſcure them who have a Sun above them, or what dangers can injure them who have a Shield about them? *When thou paſſeſt thorow the waters, I will be with thee, and thorow the rivers, they ſhall not overflow thee; when thou walkeſt thorow the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee,* Iſa. 43. 2. Here is a dangerous voyage, but a ſafe convoy. God doth not deale with his friends, as we doe with ours: We do with our friends as we do with Dialls, only looke upon them when the Sun of proſperity ſhines upon them; or as women doe with flowers, whilſt they are flouriſhing ſtick them in their boſomes, but when once they wither caſt them to the Dunghill: But when our want is greateſt his help is neareſt; the more griev-

grievous our oppreſſions, the more gracious his redemptions.

When the night is at the darkeſt it's neareſt morning, and when the tide is at the loweſt, it is neareſt turning.

Tyranni premunt, ſed non opprimunt oppugnant, ſed non expugnant. Id. conc. 21. pag. 269.

A man that hath been for many yeares in a dark dungeon, will rejoyce exceedingly at the leſt appearance of light, though it ſhine thorow a priſon-grate. When mans miſery is moſt dolefull, Gods mercy is moſt helpfull.

When our calamity is moſt indured, his benignity is moſt admired: *Behold he that keeps Iſrael neither ſlumbers nor ſleeps*, though *Iſrael* ſo kept doe both ſleep and ſlumber, *Pſal.* 121. 4.

It was the ſaying of *Alexander*, *Tuto dormiri nam* Antipater *vigilavit*, I ſlept ſecurely whilſt *Antipater* watcht. Our ſafety ſleepes when our Keeper ſleeps. Sometimes God doth houſe his Corn before a ſtorme, but however he keeps it in the ſtorme. *If God be for us, who can be againſt us?* Rom. 8. 31. Againſt us they may be to hate us, but againſt us they cannot be to hurt us.

Noah rides ſafely in a well pitched Ark, when the old world was covered with the waters of the Deluge; when *Iſrael* was led into captivity, then was *Jeremy* ſet at liberty: The Prophet found more favour from the Princes of *Babel*, then he found from the people of *Iſrael*.

Gideons Fleece was dry when all the earth was wet. When the ſhaddows of the Evening were ſtretched over *Aſia*, the day dawned to us in *Europe*: That's the Nineteenth.

20. Principle that beleevers are to walk by, is this; *That the ſweetneſs of the Crown which ſhall be received, will make amends for the bitterneſſe of the Croſſe that may be endured.* The laſt Wine that Chriſt draws, is the beſt Wine that a Chriſtian drinks.

When the waters cover the earth, whither ſhould ſuch a Dove-like ſpirit flye but to the Ark? He that came on earth to make us righteous, will come from Heaven to make us glorious. *For ye had compaſſion on me in my bonds, and took joyfully the ſpoiling*

of

of your goods, knowing in your ſelves that ye have in Heaven a better and a more enduring ſubſtance, Heb. 10. 34. Who would look for ſo fair a Jewel to lye upon ſo foul a Dunghil; But the gain of theſe Heavenly Manſions, drowned the loſſe of their earthly Mammon.

Hæc eſt omnium verè in Chriſto fideliũ, vera et ſolida, et efficaciſſima conſolatio contra omnia hujus mundi adverſa. Stap: in Dom: 2. Quadr: text. 2.

Chriſtians you are now on a ſtorming Sea, do not ſay you ſhall never arrive at a quiet Harbour: What hath he pluckt thee out of the fire of damnation, and will he leave thee in the water of affliction? It is not long before you ſhall Trumpet out that ſaying; *For lo the Winter is paſt, the rain is over and gone, the flowers appear on the earth, and the time of ſinging of birds is come*, Cant. 2. 11, 12.

O how clear will the Sun of righteouſneſſe ſhine, when ſuch dark clouds are blown over! If there be ſo much liquor in a ſingle Grape, what is there in the whole Cluſter! The waters of life glide the ſmootheſt, when the wind blows the higheſt.

Take a beleever whileſt he lives, and God hath a ſervant the more on

earth for him, take a beleever when he dyes, and God hath a Saint the more in Heaven with him.

If there be a fiery exhalation wrapt up in a cloud, we muſt look for Thunder and Lightning to follow it: Never look for an end of your ſorrows, till there be an end of your ſins; As ſufferings came not a day before them, ſo they ſtay not a day behind them.

God had one Son without corruption, but he had never a Son without affliction. *As many as I love, I rebuke and chaſten.* Well may we bear the Rod, when love makes the Rod: a beleever when he lyes under that hand that doth afflict him, he lyes in that heart that doth affect him. Dunghils when they are raked up, ſend forth a filthy ſteame; but oyntment when its powred forth, yeilds a ſweet perfume.

It's reported of *Tiberius* that paſſing by a place where he ſaw a Croſs lying on the ground, upon a Marble ſtone, he cauſed it to be digged up, and found a great deale of Treaſure under it. Chriſtians ſhould you but dig

dig up the ſtones where lyes your croſſes, under your greateſt torments, you might find your greateſt treaſures.

I have read of a fountain that's cold at Mid-day, and hot at Mid-night; thus are many Chriſtians cooled in the mid-day of proſperity, that are heated in the Mid-night of adverſity.

Amonis nemus in medio habet fontem; aquam ſolis vocant) ſub lucis ortum tepidior manat; medio die, cùm vehementiſſimus eſt calor, frigida eadem fluit: inclinato in veſperam, caleſcit; mediâ nocte, fervida exæſtuat. Quint. Curt: Lib. 4. Sect: 7.

Afflictions are not a fire that's conſuming, but a flame that's refining; they are like the prick at the Nightingales breaſt, that awaken her, and put her upon her delightful ſinging. Many Saints are like Topps that goes beſt, when they are laſht moſt. *For I reckon that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us*, Romans 8. 18. Theſe fall as far ſhort of glory as the ſmalleſt fraction of the greateſt number, or as the leaſt filings of Gold of the riches of the whole *Indies*. If the early glimmer-

ings of our Lord Jesus Christ shroud so much joy and strength within their own beams as over-powers the cross, what will his *Meridian* Rayes of glory doe when they are revealed!

Will you cast them both into the scales of the Sanctuary, 2 Cor. 4. 17. *For our light affliction which is but for a moment, worketh for us a more exceeding and eternal weight of glory.* How light is a dram of reproach to a weight of glory? and how short a Minute of pains to an Eternity of pleasures.

He said excellently, *Bene fertur Calumina, cùm acquiritur Corona.* He need not be weary of the Crosse, that's sure of the Crown. After the Cup of affliction, comes the cup of salvation; The Wine-presse prepares for the Wine-cellar; After the pangs and throws comes the child birth. O clear up your interest in God; A pardon may be past the Princes Seale, that is not put into the Prisoners hand. Things that are exceeding sharp calls for much Sugar to make them sweet.

Death

Death is a thing that hath the moſt ungrateful taſte to the creatures pallate. Now Grace is baptized with a double name; It's called *The firſt-fruits of the ſpirit*, Romans 8. 28. It's called *The earneſt of the ſpirit*, 2 Cor. 1. 22. It's a taſt to ſhew us the ſweetneſſe of eternal life, and it's a pledge to ſhew us the ſureneſs of eternallife.

Our Heavenly Phyſitian will keep us no longer in Phyſick, but till we are thorowly purged. Our merciful refiner will detain us no longer in the Furnace, but till we are ſufficiently purified.

Patience for ſowing the ſeeds of ſorrow on earth, ſhall reap a golden crop of joy in Heaven. We may talk of the greatneſſe of our future recompence, but we ſhall never know the weight of our Crowns till they be ſet on our heads, nor the worth of our Robes till they be worn on our backs; then the pricking Thorn ſhall be turned into a precious Gem.

As darkneſſe is the abſence of light when the Sun is removed from its Horizon, ſo is death the privation of life

when the ſoul is removed from its Priſon; we have here but *jus ad rem*, there we ſhall have *jus in re*; Here we have an expectation of our fruitions, there we ſhall have the fruition of our expectations.

Nunc deprimuntur, et calcantur; (electi) ut olim aſſurgant, et extollantur, ad inſtar palmarum. Drex. Chriſtian Zod. Sig. 5. p. 42.

Chear up brave ſpirits, your Wilderneſſe journeys will ſoon be periodized; The cloth muſt be cut in peeces before it can be made up in garments; The hewing of the timber is for the erecting of the ſtructure; The new corn that lives in Summer, is produced from the old corn that dyed in the Winter.

We ſhould willingly embrace death, though we ſhould not deſperately ruſh upon it; you will be like Civet, that's when it's taken out of the Box leaves a ſweet ſavour behind it.

Shall Chriſt willingly come down from Heaven to earth to dye for us, and ſhall not we willingly go up from earth to Heaven to live with him? A Saints loathneſſe to expire doth not ſpring from this root, becauſe they judge that death is not good enough for them, but it's a ſprig that grows upon

upon this root, becauſe they judge themſelves not good enough for death.

But remember the edg of this keen ſword is blunted, ſince the ſides of Chriſt was the ſcabbard in which it was ſheathed.

When the Ship is in the Haven its paſt all ſtorms, but by induring ſtorms, it at laſt arriveth at the Haven. When we come to Glory there will be no temptations to endure, but its by enduring of temptations that we come to glory. When the body and the ſoul ſhall part aſunder, the ſoul and God ſhall meet together.

Erras (mi Chriſtiane) erras ſi cogitas te integrum, et non bene contuſum perventurum ad cœlum. Drex. loc. citat.

The ſharper your ſorrows are here, the ſweeter will be your joyes hereafter; let me allude to that Pſal. 68. 13. *Though ye have lien among the Pots, yet ſhall ye be as the wings of a Dove covered with ſilver, and her feathers with yellow gold.*

All the Grapes in Chriſts Vineyard muſt paſſe thorow the Wine-preſſe. Health is moſt acceptable after the ſharpeſt ſickneſſe; and liberty moſt ſweet after a rigorous bondage; and the harbour moſt welcome after turbulent ſtorms. How pleaſant ſoever

a ſinners beginning is, his ending is dolorous; how troubleſome ſoever a Saints beginning is, his ending is joyous: The freſh Rivers of carnal pleaſure run into a ſalt Sea of deſpairing tears, when the wet ſeeds-time of a pious life uſhers in the Sun-ſhiny Harveſt of a peacefull death.

Dicig; beatus ante obitum nemo ſupremaq; funera debet. Horat.

When *Cræſus* aſkt *Solon* who he thought happy, he told him one *Tellus* a man that was dead. Happineſſe doth not goe before death, but death goes before happineſſe. It's ſtoried of *Adrianus*, that ſeeing many Chriſtians put to ſuch cruel and bitter deaths, he aſkt ſome of them what it was that they ſuffered ſuch cruel torments for, to whom they anſwered, *Speramus illa bona quæ oculus non videt, auras non audivit, in cor hominis non aſcenderunt*; We hope for thoſe things which eye hath not ſeen, nor ear heard, nor ever entred into the heart of man to conceive.

They who are born blind are unable to judg of that glory that dazles the very eyes of the Angels; One ſmile in Gods face will dry up all the tears

ears in their eyes. When beleevers change earth for Heaven, they do not looſe their bleſſedneſſe, but compleat their bleſſedneſſe; as fiſhes dropping out of the narrow Brookinto the wide Ocean, do not leave their Element but are more in it then they were before. A beleevers dying is reſembled to a burnt-offering; now in a burnt-offering when the aſhes falls to the earth, the flame aſcends to Heaven. Thus have I ſet twenty Diamonds in your Golden Ring. And ſo much for the firſt thing; Namely, The erection of ſingular Principles. I come now to the laſt ſtage for the direction of ſingular practiſes. Here I ſhall ſpread but ſix Sails and make to the ſhoar.

1. *Would you do more then others, then you muſt know more then others.* I may ſay of Divine wiſdome, as they did of that *Græcian* Lady, *No man ever loved her, that never ſaw her; and no man ever ſaw her, that never loved her.* We do not firſt come to God that we may be taught, but we are firſt taught that we may come to God. A

A Chriſtian that is moſt intelligent, is a Chriſtian that is moſt excellent. *Wiſdom makes the face to ſhine*, Eccl. 8. 1. What the Papiſts cry up as the Mother of Devotion, we cry down as the Father of Superſtition. Satan that cruel Jaylor ſecures all his Captives in the dark Dungeons of Ignorance; He deals with them as Faulkners do with their Hawks, that put Hoods upon their heads that they may carry them more quietly upon their hands. *Having the underſtanding darkned, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their hearts*, Eph: 4. 18. The Father of light takes no pleaſure in the children of darkneſſe; he doth not uſe to waft ſouls to Heaven like paſſengers in a Ship, who are ſhut under the Hatches and ſee nothing all the way they are ſailing to their Port: *If thou kneweſt the gift of God, and who it is that asks, thou wouldſt have askt of him, and he would have given thee living water*, John 4. 10. Chriſt

Diabolus cæcâ cupiditate, et falſis conſiliis ita peccatorem excæcavit, ut quietiſſimè cum ſuis compedibus ligatus ſtet, necſe ullo prorſus in periculo conſtitutum putet. Stapl: in Dom: Quinq; Tex: 5.

Chriſt doth therefore goe undeſired in the world, becauſe he goes undiſcerned by the world; Did they ſee all in this Pearl of price, they would ſell all for this Pearl of price. An ignorant man he is Satans treaſury for corruption, and he is Gods Armory for indignation. An underſtanding without underſtanding, it's but the ſoul of a beaſt impriſoned in the body of a man. *If ye know theſe things, happy are ye if you doe them.*

The will of God muſt be known on earth as it is known in Heaven, or elſe the will of God will never be done on earth as it's done in Heaven.

Utter darkneſs is the juſt recompence of inner darkneſs. It's ſtoried of a deformed perſon, that he ſet curious pictures before his wife, that ſeeing of them ſhe might have beautiful children; And *Labans* ſheep by looking on the Rods which were laid in the Troughes, their Lambs which they produced were party coloured: Shall fancy work ſo ſtrongly in them, and ſhall not faith work as ſtrongly in us! O walk in the face of the Sun

of

of righteouſneſſe and you will be coloured by the ſhinings of his beams. The patient Chriſtian is the beſt for waiting, but the prudent Chriſtian is beſt for working; Where there is a vail caſt before the eys of knowledg, there is a bar ſet before the hands of practice: An ignorant perſon neither knows what he is doing, nor doth he know whither he is going. *The dark corners of the earth are full of the inhabitants of cruelty*, Pſal. 74. 20. The Prince of darkneſs ſits upon a Throne of darkneſs; now God hath no birthrights for ſuch prophane *Eſaues*. Though the earth may keep an ignorant man living, yet Heaven will not take an ignorant man dying; as no man can ſhun the evil he fears not, ſo no man can imbrace the good he knows not. A man may as ſoon draw running ſtreams from burning flames, as he can taſt a drop of mercy from irreconciled Majeſty.

Where ever there is a trade driven for Heaven, the Spirit of Chriſt doth firſt open the Shop windows, *I muſt work the works of him that ſent me, whileſt*

hileſt it is day, the night cometh herein no man can work, John 9. 4. You cannot do the work of the day unleſſe you have the light of the day; A dim eye may be ſerviceable for the prevention of falls, but a blind eye expoſes to continual hazards. Darkneſs as it is Satans Element, ſo it is a ſinners puniſhment: *My people periſh for want of knowledge*, Hoſea 4. 6. Men in the miſt of ignorance, are like Ships that ſail deſperately againſt thoſe Rocks that ſplits them eternally. *He ſhall come in flaming fire taking vengance on them that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt*, 2 Theſſ. 1. 8. Your want of judgement is a ſin againſt which Chriſt will come to judgement. You that here take no knowledge of him, he will there take no knowledge of you. When the Candle of the ſoul is put out, needs muſt it ſit in the dark. Reaſon though it be the nobleſt Tree in natures garden, yet ſince the fall it hath rotten fruits upon its boughs; It will not receive the Gold of the Sanctuary, unleſſe it be weighed in its own Scales;

Eſt quidem maximæ felicitas a Chriſto cognoſci; ſed eſt maxima neceſſitas, ut nos quoq; Chriſtū cognoſcamus. Idem in Dom: 2. poſtpaſcha Tex: 5.

as

as it the guilt of blind obedience, dic
lye upon them who have the Sun o
righteouſneſſe to go before them. Ah
how do Owl-eyed ſinners take that
for Devotion, which is but Superſtiti-
on, and that for a *Bethel*, which is but
a *Babel*! The weaker light we have
of truth, the more eaſily may we be
cheated with error in the ſtead of
truth.

Quanquam multa ſint peccata fragilitatis, multa malitiæ, tamen veriſſimũ eſt, ignorantiã omnium malorum, et flagitiorum eſſe fundamentum et principium. Stella in Luc. cap. 15. verſ. 12.

To keep the underſtanding free
from ignorance is the way to keep it
free from error; To preſerve it as a
Goſhen from the darkneſſe of *Ægypt*,
is the way to rid it of the Frogs and
Locuſts of *Ægypt*. An arrogant mans
will is not more rebellious, then an ig-
norant mans wit is erronious: He that
deſires to ſee the face of holineſſe in
its native luſtre, muſt not let his carnal
judgement draw its picture.

To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among ſt them that are ſanctified by faith in me, Acts 26. 18.

The

The ſtrength of the Sun-beams can ſcatter the darkeſt Clouds, as well as conſume the thineſt Vapors. In nature there's ſome ſparkles of light, but ſo rak't under the aſhes of diſolute thoughts and practiſes, that though it be not quite ſmother'd yet it's ſcarce diſcerned; The notions of God implanted in innocency, do not ſhine in their genuine and primogenial radiancy. Therefore *Nebuchadnezzar* is turned a grazing to the beaſts of the field, that he might come to the acknowledging of the God of the world. It's reported of a famous Carver, who making a curious picture of *Minerva*, did ſecretly ingrave his own upon it; So the Lord of Heaven hath inter-woven his owne Image in us, which remains as a mark whereby we may be known to be his workmanſhip; and although the glorious lineaments of his draught are much defac't, yet there are ſuch reliques and remainders left behind, that as in ſullyed Maps we may gueſſe at former lines. Spiritual acts, they require ſpiritual eyes, and the brighter we ſee them,

the better we do them. We cannot come to God with fiducial or juſtifying faith, before we have attained a hiſtorical or dogmatical faith.

What the Papiſts ſay of Images we may juſtly ſay of the creatures, that they are Lay-mens books in which there's no Errata's: *The Heavens declares the glory of God, and the Firmament ſheweth his handy work*, Pſal. 19. 1. They who could not unclaſpe the book of Scripture, have laid before them the volume of nature. *The inviſible things of God from the creation of the world are clearly ſeen, being underſtood by the things that are made*, Rom. 1. 20. From the ſecond cauſes we may eaſily arrive at the firſt; as you may purſue a River as it runs to the Fountains head from which it flows. If we ſhould ſee a Ship upon the Sea ſailing directly to the Harbor, we might conclude a Pilot in her to ſteer her courſe; They have but a narrow inſpection into the works of nature, that cannot in them diſcover the God of nature, which is *Com-*

mentum

mentum Dei mirabile, as *Lactantius* calls it; That's the firſt.

2. *If you would do more then others, you muſt love more then others. The love of Chriſt conſtrains us*, 2 Cor. 5. 14. There's no ſin ſo ſweet, but the love of Chriſt reſtrains them from it, there's no ſervice ſo great, but the love of Chriſt conſtrains them to it; If once this affection takes fire, the room becomes too hot for any ſin to ſtay in.

The heart is a chamber for Chriſt, but not a harbour for luſt. *The Mandrakes give a ſmell, and at our Gates are all manner of pleaſant fruits, new and old which I have laid up for thee, O my beloved*, Cant. 7. 13. Love never ſhakes the Boughs, but for Chriſt to eat the fruits. Many pay the performance of duties, as oppreſſed Subjects doe heavy taxes, with ſad complaints; But the Spouſe of Chriſt looks upon what ſhe is as not great enough for his remembrance, and what ſhe does as not good enough for his acceptance; had ſhe any thing a thou-

Amor onus non ſentit, labores non reputat, plus affectat quã valet. Kempis.

thouſand times better then her ſelf; or were her ſelf a thouſand times better, it ſhould be beſtowed upon him: What is that little that he deſires, to that much that he deſerves. When *Achilles* was demanded what enterprizes he found the moſt eaſie? he anſwered, *Thoſe which he undertook for his friends*: Seaven years ſervice ſeemed nothing to *Jacob*, becauſe of the love he did bear to *Rachel*, *Omnia facilia habenti charitatem*, ſaith *Auſtin*; Love as it acts the moſt excellently, ſo it acts the moſt eaſily; *If you love me, keep my commandements*, John 14. 15. The Chriſtal ſtreams of divine actions, they bubble from the pure ſpring of divine affection. I have heard of a wife that grudged obedience to her huſband, becauſe ſhe thought him unworthy to receive it, to whom it was anſwered, *Though he that married her was unworthy of her obſervance; yet he that made her was worthy of her obedience*, and whatſoever ſhe had to ſay againſt her huſband, ſhe had nothing to ſay againſt the command of God. *In Chriſt Je-*

ſus

ſus neither circumciſion availeth any thing, nor uncircumſion, but faith which worketh by love, Gal. 5. 6. The Chriſtians love advances by equal paces with the Chriſtians faith, as the heat of the day with the ſhining of the Sun; Faith like *Mary* ſits at the feet of Chriſt to hear his Sermons, and love like *Martha*, compaſſes him about with ſervices; Faith is the great receiver, and love is the great diſburſer; We take in all by beleeving, and we lay out all by loving; Faith it firſt works love, and then it works by love, as the workman ſets an edge upon his tooles, and then carves and cuts with them; The Scripture hath exceeding high expreſſions of this affection. Chriſt he brings the ten Commandements into two Commandements, Matth. 22. 37, 38. *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind; this is the firſt and great Commandement, and the ſecond is like unto it, thou ſhalt love thy neighbour as thy ſelf.* Chriſt he brings ten words into two words; but *Paul* he folds them all up

Nihil dulcius eſt amore, nihil fortius, nihil jucundius, nec melius in Cœlo et in terrâ, quia natus eſt ex Deo, &c. Id: lib. 3 cap. 5. de Imit: Chriſti.

in one word: *For all the law is fulfilled in one word* (Gal. 5. 14.) What's that? ſurely it is too big for any mouth to utter, *Thou ſhalt love thy neighbour as thy ſelf.* He that is not wanting in this duty, is wanting in no duty. Love its called *an old Commandement, and a new Commandement*, 1 John 2. 7, 8. It's as old as the Law of *Moſes*, and yet as new as the Goſpel of Jeſus Chriſt.

Faith is the grace that at firſt ſeals the conveyance, and love is the grace that at laſt poſſeſſes the inheritance; Faith that unites Chriſt and ſanctified ſouls together on earth, but love that unites God and glorified ſouls together in Heaven.

As the ſpleen groweth, the body decayeth; and as hatred increaſeth, ſo holineſſe abateth. *Dic aliquid ut duo ſimus*, was the Motto of a Heathen, and therefore doth not belong to a Chriſtian. It's beſt that diſſention ſhould never be born among brethren, and next that it ſhould dye preſently after it's birth: When any leak ſprings in the ſhip of Chriſtian ſociety, we ſhould

ſhould uſe our indeavours to ſtop it ſpeedily. The nearer the union is, the more dangerous is the breach; Bodies that are glewed together may (if ſevered) be ſet together as beautifully as ever, but members rent and torne cannot be healed without a ſcar.

The love in a hypocrites boſome is juſt like the fire in the *Iſraelites* buſh, which was not burning all the while it was blazing; His eſtate and relations hath the top and ſtrength of his affections; they admit the world not only into the Suburbs of their ſences, but into the City of their ſouls: But the love of a Saviour in the ſoul of a beleever, is as Oyl put into a Vial with water, in which, though both be never ſo much ſhaken together, the oyl will be uppermoſt; Or if you pleaſe, as one riſing Sun which drowns the light of numberleſs Starres: Should God give his ſubſtance to him, and yet keep himſelf from him, *Abſalom*'s expreſſion would be his, *What doth all avail me, ſo long as I ſee not the Kings face?* Take a Chriſtian and his Hea-

ven upon earth is in Gods dwelling with him, yea and his Heaven in Heaven is in his dwelling with God; He is like a stone, of which some report that if it be thrown into the water whole it swims, if broke it sinks; Or like the Mary-gold that opens with the shining, and shuts with the setting of the Sun of righteousnesse.

Certe amor Dei tam efficax est, ut effectus, potius quam affectus dici debeat; plus enim facit, quam efficit. Stapl: in Dom. Pen. Tex. 1.

Love it puts not off its pursuits of duty, till it attains the possessions of glory; There's no rocking this child to sleep, till it be laid in the Cradle of the Grave: A soul that loves much, is a soul that works much; The commands of the Gospel are not grievous to them, but precious to them.

The highest graces are fit for the hardest duties: As God is not so much displeased at our having of sin, as he is displeased at our loving of sin; so he is not so well pleased at our doing of service, as at our loving of service. Different movings express different beings; When a Christian yields obedience to Christ out of a principle of love, he so serves Christ

as none but a Saint can ſerve Chriſt. *When thou ſaidſt ſeek ye my face, my heart anſwered, thy face I will ſeeke,* Pſal. 27. 8. The heart of obedience, is the obedience of the heart: That's the ſecond.

3. *Would you do more then others, then pray more then others.* Our daily bread, calls for daily prayers; becauſe new wants are created, when old wants are ſupplyed.

The Garden of the Church is watred by the River of Prayer. Are you called by the name of Chriſt, and will you not call upon the name of Chriſt? Take away ſpiritual breathing, and you take away ſpirituall living; a child that's ſtill born, was never a childe that's new borne.

Who would not ſtretch forth a Beggars hand, to receive a Jewel of greater vallew then the world. With what boldneſſe may they appear at the Court, that are aſſured of the ear of the King.

We ſhall ſoon give up the Ghoſt, if God doe not give in the Holy Ghoſt; to ſtop our breath is the way to looſe our life.

You may pray alwayes, and yet not allwayes be at prayer: Thou allow-eſt thy body daily ſuſtentation, O allow thy ſoule daily ſupplication. Prayer its like *Noahs* Dove, though it goe forth of the Arke, yet it will return againe with an Olive-branch of peace in its mouth.

In Gods injoyning our ſupplications there's the ſhewing forth of his greatneſſe, in Gods fulfilling our ſupplications there's the ſhining forth of his goodneſſe: Prayer, never did man rightly make it, but God did quickly grant it; It's no more a duty for Saints on earth to give over praying, then it is a duty for Saints in Heaven to give over praiſing.

If you would ſpeed in the injoying of mercy, you muſt ſpeak for the obtaining of mercy; If man lets God goe without any begging, God will let man goe without any bleſſing. I am ſadly ſenſible how many there are that

that caſt off this duty; But it is not becauſe the lameneſs of their leggs is cured, but becauſe they are aſhamed to make uſe of crutches: Chriſtians let not your want of accompliſhments create in you any diſcouragements; Dumbe beggars have got almes at Chriſts gates by making of ſignes.

The waters of life are ſweet; O what pity it is, that God ſhould turne the cock for want of pails to ſet under! Take a dry ſpunge and throw it into the river, and it will ſuck it ſelf full of water.

As he prayed the forme of his countenance was altered, and his rayment was white and gliſtering, Luk. 9, 28, 29. Chriſt had the brighteſt Sunſhine of his fathers affection, when he was moving in the Orbe of ſupplication. Tell me Sirs, is not that mercy worth the breath of a ſinner, which was worth the blood of a Saviour? then to pray we can do no more to the removing of our own miſeries, and we can do no leſs for the obtaining of Gods mercies: methinks man ſhould never ceaſe asking, till God ceaſe granting. *Lord, what*

Chriſtus cum oraret transfigurabatur, ita in oratione magnæ fiunt in anima mutationes, quia lumen animæ eſt oratio, quæ ſæpius eum, quem invenit deſperantem, relinquit exultantem Ger. med. 25.

what wilt thou give me seeing I goe childless? So say you, Lord what wilt thou give me seeing I goe graceless? Prayer is the souls trading to Heaven for such commodities, as are only locked up in Gods Treasuries.

Oratio justi clavis est cæli, ascendit precatio, et descendit Dei liberatio. Id ibid.

By fasting the body learns to obey the soul, but by praying the soule learns to command the body. Dumbness should never seize on the lips of man, till deafnesse seize on the ears of God: Shall God in Heaven want a man that is praying, whilst man on earth wants not a God that is hearing?

Christians though your relations are excellent, yet your conditions are indigent. No Christian hath so little of Christ but he hath matter for praise, and no Christian hath so much from Christ but he hath matter of prayer; every day we find it a great worke to accomplish a little work; every new act of obedience, calls for new strength and assistance: as our receits are greater then our desarts, so our wants are larger then our receits. *Ask, and ye shall receive, that your joy may be full.*

Spiri-

Spirituall ſupplication is the channell of ſpirituall conſolation; you muſt be full of prayers, if you would be full of joyes: now none are more fruitfull in divine labour, then thoſe who are moſt joyfull in divine favour. Death that ſhortens our way on earth, and makes it nearer, but delight that ſweetens our way to heaven, and makes it fairer.

The neglect of the flowers, will but adminiſter advantage unto the growth of the weeds; a little Ship with a ſtrong wind, moves faſter then a greater Veſſell with ſlacker gailes.

I never expect, that a branch which receives no ſap from the Vine, ſhould beare any fruit in the Vine. *Si aſcendat oratio deſcendet gratia*; when prayer mounts upon the wing to God, then favours come upon the ſpur to man. The gift of prayer may have praiſe from men, but it is the grace of prayer that hath power with God: a few grapes prove the plant to be a Vine, and not a thorne.

Non verba de precantis deus intendit, ſed orantis cor aſpicit. Bern. de inter. domo. cap. 48.

Prayer is Gods due as a Creator, though truly performed to him as a Father.

Father. None can pray aright but thoſe that are new Creatures, but all ought to pray becauſe they are creatures.

Chriſtians can never want a praying time, if they do not want a praying frame; in the morning this is a golden key to open the heart for ſerviſe, and in the evening it is an iron lock to ſhut the heart from ſin.

As the raine comes down from Heaven fruitfully, ſo let prayer go up to Heaven fervently. *Peter was kept in priſon, but prayer was made without ceaſing for him,* (Act. 12. 5.) And prayer fetcht an Angel out of Heaven, to fetch *Peter* out of priſon: If the oven be quite cold, it requires more wood to heat it again; there's more ſtrength exerciſed in the raiſing of a Bell, then in the ringing of a Bell; it's not the dog that cryes the loudeſt that catches the haire, but he that follows the Chaſe.

Beleevers ſhould not only pray one with another, but they ſhould pray one for another; next to the breach of piety in Religion, we ſhould abominate

nate the breach of charity in communion; that's a ſad ſpectacle to ſee men upholding an abominable oſtentation, by a more abominable ſeparation.

It's weak conceptions that are the Parents of ſtrong deluſions; that's true, they who cannot know our hearts ſhould not judge them, and they who ſhould not judge our hearts cannot know them; but when ſuch Veſſells gives over ſailing, we may conclude that divine gails hath given over blowing. Chriſtians, He that is omniſcient to ſee your wants, is omnipotent to grant your ſuits; there's no mercies ſo little as to be gotten without prayer, there's no mercies ſo great as not to be given unto prayer. Are you made ſpirituall Prieſts, and will you not offer up ſpirituall ſacrifices? Our affections ſhould fly like an Eagle when our expreſſions creep like a ſnaile. What's the reaſon there are ſo many empty Casks in Gods Cellar, but for want of prayer: *Pray continually*, though you be not continually at prayer, 1 *Theſ.* 5. 17. If the leſſon be not alwayes playing, yet the inſtrument

Si fidelis, humilis, & fervens oratio fuerit, cælum ſine dubio penetrabit, unde certum eſt quòd vacua redire non poterit. Ber Ser. 4. de Quadrag. ult. verb.

ment muſt be kept in tune.

They ſhould never be dying Petitioners, that have an everliving Interceſſor. It matters not how often you carry an empty pitcher to ſo full a River: *And this is the confidence that we have in him, that if we ask any thing according to his will he hears us*, 1 Joh. 5. 18. That ſoul ſhall have its will of God, that deſires nothing but what God wills.

The interceſſion of Chriſt is a golden Cenſor, and can we deſire him to offer up our droſly prayer for incenſe? It was an expreſſion of *Luthers*, *Fiat voluntas mea*, *Domine quia tua*; let my will be done, mine Lord, becauſe it is thine; becauſe it fixed in the ſame Center, he was bold to call for the fulfilling of it.

The Covenant of grace without us turns precepts into promiſes, but the ſpirit of grace within us turns promiſes into prayers. *Take with you words, and turn unto the Lord; ſay unto him, take away all our iniquity, and receive us graciouſly*, Hoſea 14. 2. O how willing is God that we ſhould hit

hit the mark, when he teaches us how to direct our arrowes! What deſires are there in him that we ſhould prevail, when he ſhews us how we ſhould wreſtle! Spirituall breathings are more potent then carnal roarings; none but ſuch deſires as want good aimes, doe want good iſſues; nothing will get up to Heaven, but that which doth come down from Heaven: Deny not God faith in prayer, and God will not deny a faithfull prayer. That is the Third.

4. *Would you do more than others, then beleeve more then others.* It's the Lamp of fidelity, that's filled with the oyl of activity: This is a grace that is the moſt needful, and this is a grace that is the moſt fruitful; If there be life in the body the pulſe will be beating, and if there be faith in the ſoul the man will be working; all other graces thrives in the ſoul, as this grace thrives in the ſoul, as the watering of the roots makes the flouriſhing of the Trees.

Vt ſol radios ſuos longè lateq; per totum terrarum orbem diffundit, ſic fides in hominecredente vires ſuas efficaciter exerit. Sibel in Mat. 16. 16. conc. 13. in init.

What doth it profit, my Brethren, if a man ſay he hath faith, and hath no works, can faith ſave him, Jam. 2. 14. An idle faith, is an evill faith; yea, a faith that works not, is a faith that ſaves not: *This is a faithfull ſaying, and this I will that thou affirme conſtantly; that they which have beleeved in God, might be carefull to maintaine good works*, Titus 3. 8. It's reported of the Chriſtall, that there's ſuch a vertue in it, that it will quicken all other ſtones, and put a beauty and luſtre upon them: I am ſure it's true here, there's ſuch a divine virtue and power in faith, that it quickens and caſts a luſtre upon all our other graces.

Perceiving of Chriſt ſpeaks a Chriſtians knowledge, but it's a receiving of Chriſt that ſpeaks a chriſtians faith: *To as many as received him, to them he gave power to become the Sons of God, even to as many as believed on his name*, Joh. 1. 12. Faith doth not only looke upon Chriſt as a fountain of living water, but layes pipes to convey it to its own Ciſterne.

The

The Window irradiates the houſe not by any light of its own, but as a medium to let in the beams of the Sun: without Chriſt faith can doe nothing, and againſt Chriſt faith will do nothing. A true and Scripturall affiance, is as the ſpring in the watch, that moves all the golden wheels of obedience. *The father of the child cryed out with tears, I beleeve, help my unbelief,* Mark 9. 24. Though his tears dropt down to the earth, yet his faith reacht up to Heaven.

Faith is able to ſwim upon thoſe deep ſeas with delight, which the line of reaſon could never fathom. He that is higheſt in his diffidence, is loweſt in his obedience: he could not do many mighty works there, becauſe of their unbelief: that which hinders Chriſt from working for Chriſtians, that will hinder Chriſtians from working for Chriſt.

It is as naturall for a beleeving man to be a working man, as it is for the Sun to ſhine, or the fire to burne. The people of *Iſrael* ſtood in the outer Court, but the High Prieſt entered

Sic fides inter virtutes jure suo primatum obtinet.

within the Vaile: Thus other graces ſtand but in the outer court, it's faith that enters within the Vaile. The Devill if he can but undermine the foundation he will ſoone overthrow the building; as take away the corner ſtone, and yon indanger all the other ſtones. *Bernard* hath an excellent ſaying, *Increduli timent diabolum quaſi leonem; at qui in fide fortes, deſpiciunt eum quaſi vermiculum*; whilſt unbeleevers fear the Devill as a Lion, the faithfull contemne him as a worme.

Chriſtians, he that here lives by faith which doth admit of doubting, ſhall hereafter live by ſight which doth not admit of clouding: There's no landing at the ſhoare of felicity, without ſailing in the bark of fidelity: there's no grace doth ſo glorifie God as faith, and there's no grace that God doth ſo glorifie as faith.

Will you ſee how two gracious perſons daſh their feet againſt temptations? *Lord, if thou hadſt been here, my Brother had not dyed*, John 11. 32. As if Chriſt could not have ſaved his life

life when he was abſent, as well as when he was preſent, and have ſent him health, as well as have brought him health; But doe they ſtop at the firſt ſtep? no, but march on further in this diſtruſtfull Road; *verſ.* 9. *Lord by this time he ſtinketh*; As if the phyſitians potion came too late, and the Grave would not make any ſurrender though Chriſt commands the releaſe of its priſoner; but their unbeliefe ſtunk more in his noſtrills, then their brothers body did in theirs. *And being not weak in faith, he conſidered not his own body now dead, when he was about an hundred years old, neither yet the deadneſſe of* Sarahs *womb*, Rom. 4. 19.

Skilfull ſwimmers are not afraid to goe above their depth, whereas young learners grope for the ground and are loth to ſtirre from the bank-ſide.

Faith is not only the inſtrument to receive the righteouſneſſe of Chriſt for our juſtification, but it's the inſtrument to receive the holineſs of Chriſt

Fides ſalvifica eſt viva radix ſanctitatis; manus, os, et oculus filiorum dei; vinculum quo ſummo bono, per Chriſtum nobis unitum, unimur. Id. conc. 15. in limine.

for our ſanctification: *Of his fullneſſe we receive grace for grace*, John 1. 16. But how do we receive it? *Even by Faith*. Faith unites the ſoul to Chriſt, and as by a pipe laid cloſe to the mouth of a fountaine, water is carried to our houſes for the ſupply of the whole family; ſo by faith is derived to the ſoule in abundance, a ſupply for all its exigences: *He that beleeves, out of his belly ſhall flow rivers of living waters*, Joh. 7. 38. Hence it is, that when the Saints would advance to a high pitch in other graces, they pray for an increaſe of this grace: *Lord, increaſe our faith*, Luk. 17. 5. What the root ſucks from the earth, it ſoon diſperces amongſt the branches.

Fides eſt armaturamentis et ſicut ſcuto repellimus hoſtiles ictus ſic fidem opponimus falſis diaboli ſuggeſtionibus. Staplet. in Dom. 4. poſt Epiph. Tex. 2.

In faith there is ſuch an efficacy, that it's able to rout the whole body of impiety, that not one luſt ſtands in its unbroken ſtrength: *Sin ſhall not have dominion over you, for you are not under the Law, but under grace*, Rom. 6. 14. Luſts they may ſtirre like wounded ſouldiers on their knees; they may rally like broken Troops, but ſhall never be Maſters of the field where

where faith is ſeene.

Faith it doth not ſhoot paper pellets, but Cannon bullets; mans weakneſs can eaſily build the rotten fabrick of ſin up, but its faiths ſtrength which can only throw it down.

As luſts would not let Chriſt live without us, ſo Chriſt will not let luſts live within us: *Holding the Miſtery of faith in a pure conſcience*, Tim. 3.9. This heavenly Manna it's laid up in a golden Pot; if faith be a precious pearle, a good conſcience is the Cabinet in which its lockt.

Fides eſt cardo ſuper quem vertitur porta Cæli; ſimula per quam hauritur aqua vitæ; annulus ille nuptialis quo mens Deo deſponſatur &c. Arrowſm; Tact. ſacr. l. 2. cap. 7. Sect. 13.

Faith comes out of the warrs a conqueror, when fear is foyled and taken priſoner; it's as potent to keep us from falling under temptations, as to keep us from fainting under afflictions.

The body of *Adam* it is a Rack for ſufferings, but the boſome of *Abraham* is an Ark for reſting. A Beleever is like *Joſeph*, though the Archers ſorely grieved him, and ſhot at him, yet his bow abode in ſtrength, and all his

Arrowes were ſafe in the Quiver.

Chriſtians, never was the Tallent of faithfullneſs wrapped up in the Napkin of idleneſs. He is a rich man that lives upon his wealth, but he is a righteous man that lives upon his faith.

The firſt poyſonous breath which was drawn by *Eves* lips, was ſent in thoſe words; *Yea, hath God ſaid ye ſhall not eat?* This was the Traitors gate thorow which all ſin entered into the heart: A Tree is eaſily felled when its root is looſned.

Unbeleef it doth not only choake the bullets of wrath which are ſent out of the fiery mouth of the Law, but it damps all the motions of grace, which comes from the ſtill voyce of the Goſpell. All the offers of reconciliation which are made to unbeleeving perſons, they are like ſparks of fire falling into a river of water, that are extinguiſht by it as ſoon as ever they light upon it.

Fifthly,

Fifthly, *Would you do more then others, then reſolve more then others.* It is the reſolute Chriſtian, that is the excellent chriſtian: An action that is well reſolved, is an action that is halfe performed: God looks more at our wills then at our works.

The very firſt fruits of converſion, they grow upon the Tree of holy reſolution: *I will ariſe, and go to my father,* Luke 15. 15. Arrows weakly ſhot fall ſhort of their marks.

Many ſtand watching on what dyall the Sun ſhines, and on what earth the cloud drops; they ſtand as ſpectators on the ſhoare, whilſt the Veſſell is toſſed on the Sea.

Shame is that which ambicious nature abhors, and danger is that which timorous nature declines. Reformation is an Icy path, and cowardly ſpirits love to have it well beaten by others, before they will ſet a foot in it themſelves.

Firme reſolutions are like Rocks, againſt which the waves may beat and ſtrike, but cannot move and alter. As our prayers manifeſt what we deſire

ſire that God ſhould do for us, ſo our purpoſes manifeſt what we our ſelves are deſirous to do for God.

The holineſs of a Saints life, may be reſembled to a babes birth. In every birth there's three things; A Conceiving, a Travelling, and a bringing forth: So there's a conceiving of holineſſe in our underſtandings, by way of illumination; there's a Travelling of holineſſe in our wills, by way of reſolution; and there's a bringing forth of holineſs in our lives by way of operation.

Till you attain to firme reſolutions, you will never be free from great temptations: Look as it is with the ill humours of the body, they flock and reſort to the crazy part; ſo it is with Sathans aſſaults, they will be ever frequent where the heart is ready to imbrace them, or not reſolved to reſiſt them.

The Laws Curſe is the preſs-money to force a ſervile ſpirit, but the love of God is the byas of a Volunteer.

Your purpoſes and reſolutions muſt be like water from a fountaine, that

ſlowes

owes of it ſelf, and not like water om a pit, that is fetcht forth by arti-ciall Engines.

Some never take up any reſolutions ut when they are under ſharp afflicti-ons; theſe are like thoſe Goates, that ever give any milke till they are ung: Like children under the rod, hey make fair promiſes; but all theſe loſſomes falls from the Tree without earing of any fruits: when they are aiſed from their ſick-bed pains, they all from their ſick-bed vowes; Theſe re like Ice that thaws in the Sun, but reezes in the ſhade: They hang their luſts on the Croſs for a time that they may be curbed, but take them down again that they may not be crucified; what is this but to put a Lion in chains and then let him looſe again.

There muſt be a harmony between your reſolutions and your converſati-ons: What ſhall we vow againſt our ſins, and then ſin againſt our vowes? This were to take the wages of one Maſter, & to do the work of another; to make our promiſes unto God, and our performances to the Devill.

Sacred

Sacred vowes bind us to obedience but ſinfull vowes bind us to repentance. Chriſtians, ſay not that you have noble blood running in your veins, except you can prove your pedigrees by heroick ſpirits: That's the Fifth.

6. *Would you do more then others, then deny your ſelves more then others.* Either we muſt lay ſelfaſide, or elſe God will lay us aſide: What can any true *Iſraelite* ſee in this *Dagan* of the Philiſtins, that the Ark of God ſhould fall before it.

Self-ſeeking, ſaith one, *was born in heaven, but forgetting by what way ſhe fell from thence, ſhe could never find the road thither again.*

If any man will come after me, let him deny himſelf, and take up his croſs and follow me; This is the baſis or foundation on which we muſt build the whole fabrick of our profeſſion. Sinfull ſelfe is to be deſtroyed, and naturall ſelf is to be denyed.

A little will ſerve a man that is ſtrong in grace, much will but ſerve a man

man that is weak in grace, but nothing will serve a man that is voyd of grace.

As we must lay out all in the Cause of God, so we must lay down all at the call of God.

But to close up all, The Elder Israelites they mourned to see how short the glory of the second Temple, was of the glory of the first: I fear that we have cause to mourn, to see how far short our professors come in purity of their fore fathers.

Behold, I come quickly, & my reward is with me, to give every man according as his works shall be, Revel. 22. 12. This very expression may much excite to eminency in Religion: He that doth most, shall receive most; the more glory you bring to God, the more glory you shall have from God.

The clearer the lamp of grace burns on earth, the brighter the Sun of glory shall shine in Heaven.

Though your pilgrimage may be full of bitterness, yet your heritage will be full of blessedness. Let such golden

golden ſpurs put you upon your full careers.

Mans excellency is to be meaſured by the ſtandard of his uſefullneſſe. The Sun and Moon thoſe fountains of light and guids of time, fulfill their courſes in a ſhorter ſeaſon, when the dimmer planets are longer wheeling. O that it might be ſaid of you, as it was ſaid of her, *Prov.* 31. 29. *Many daughters have done vertuouſly, but thou haſt excelled them all.*

FINIS.